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The
CHRISTIAN CENTURY
A Journal of Religion

Up By the Bootstraps
By Margueritte Harmon Bro

Seeing God in Human Life
By Bernard Eugene Meland

The World's Richest Poorhouse
An Editorial

If I Were a Christian
By Philip S. Bernstein

Education for War
By Emily Taft Douglas

THE APRIL SURVEY OF BOOKS

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In This Issue

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The CHRISTIAN CENTURY

April 1, 1936

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Calendar of Coming Events

Apr. 1. Delaware annual conference, Philadelphia.
Apr. 1. New England Methodist conference, Melrose, Mass.
Apr. 3. Indianapolis council of federated church women, annual spring meeting, Second Reformed church, Indianapolis.
Apr. 4. Dr. Kagawa, Utica, N. Y.
Apr. 5. Chicago Sunday evening club; Silas Evans speaker.
Apr. 5. Ford hall forum, Boston; John Haynes Holmes speaker.
Apr. 6. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
Apr. 6-10. Noonday holy week services, English theater, Indianapolis.
Apr. 12. Chicago Sunday evening club; George Craig Stewart speaker.
Apr. 12. Ford hall forum, Boston; John T. Flynn speaker.
Apr. 12. Easter Sunday.
Apr. 15. Central Pennsylvania annual conference, Harrisburg, Pa.
Apr. 15. New Hampshire Methodist conference, Littleton, Mass.
Apr. 15, 16. Annual meeting editorial council of religious press, Wardman Park hotel, Washington, D. C.
Apr. 16. Newark annual conference, Newark, N. J.
Apr. 16. New York annual conference.
Apr. 16. Northern New York annual conference.
Apr. 16. Troy annual conference, Saratoga Springs, N. Y.
Apr. 16, 17. South Pacific Baptist women's annual district meeting, Long Beach, Calif.
Apr. 18, 19. Illinois Baptist youth congress, high school auditorium, Alton, Ill.
Apr. 19. Chicago Sunday evening club; Harry Emerson Fosdick speaker.
Apr. 19, 20. Addresses under auspices of Massachusetts council of churches, Toyohiko Kagawa, Boston.
Apr. 20. Indianapolis Baptist association, spring meeting, Indianapolis.
Apr. 20. Spring meeting Presbyterian association, Indianapolis.
Apr. 20-23. Annual pastors' conference, Crozer seminary, Chester, Pa.
Apr. 21. Annual dinner Methodist social union, Chicago.
Apr. 22. Annual spring meeting board of bishops, Methodist Episcopal church, Pittsburgh, Pa.
Apr. 23, 24. Dr. Kagawa in Springfield and Connecticut valley.
Apr. 26. Chicago Sunday evening club; M. H. Lichliter speaker.
Apr. 27-29. Seventh annual missionary education institute, Third Christian church, Indianapolis, Ind.
Apr. 28. Central Baptist women's annual district meeting, Woodlawn church, Chicago, Ill.
Apr. 28. Annual session of Indiana board of Christian education, Evangelical church, Rochester, Ind.
Apr. 29, 30. Annual meeting world service commission of Methodist Episcopal church, Columbus, O.
Apr. 29-May 3. Evangelical annual session, Indiana conference, Rochester, Ind.
Apr. 29-May 5. Fourteenth national Y.W.C.A. convention, Colorado Springs, Colo.
May 1. Methodist general conference, Columbus, O.
May 1-3. Golden jubilee convention, Connecticut C. E., First Congregational church, New London, Conn.
May 2. Second annual conference, central Y.M.C.A., Chicago.
May 3. Chicago Sunday evening club; Rufus M. Jones speaker.
May 4. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

WHEN the house of representatives passed the military appropriations bill in February it was pointed out in these columns that this was the largest war department budget to be voted by a modern nation in time of peace. (The Christian Century, February 26.) But before the senate got through with the bill, and passed it on March 23, it had managed to add another $8,000,000 to it to provide for an increase in the size of the army from 147,000—the number which the house approved—to 165,000 men. The senate has thus sent to conference an army bill appropriating $611,000,000. Of this, $384,000,000 is for strictly military activities; $226,000,000 for engineering work under army direction and control. When the clerk of the Society of Friends in Berkeley, California, recently telegraphed the President asking what justifies these present enormous expenditures for the American army and navy, she received a reply from Mr. M. H. McIntyre, the President's secretary, which said: "No expenditure for armaments by this government can be considered except on a strictly defensive basis." Such expenditures have, however, gone up by approximately 75 per cent during the three Roosevelt years. Is it not time to ask: What is the White House definition of "strictly defensive"?

The Army Budget Is Boosted Again

The Fine Art of Naval Limitation

AS these words are written, the delegates to the international conference for the limitation of naval armaments are about to wind up their sessions at London and return, with a new "naval treaty," in triumph to their homes. To be sure, the triumph is slightly marred by the fact that Japan and Italy, signatories to the treaty which is to expire at the end of this year, have not signed the new treaty. But as an offset to the absence of these two signatures, consider the achievement in naval disarmament gained by the three great maritime powers, Great Britain, France and the United States. First, naval armament has been limited by taking off all limits on the size of the fleets and number of warships these powers may possess. Second, naval armament has been limited by refusing to limit the size of battleships to a tonnage below the present maximum limit. Third, naval armament has been limited by making any future reduction in the maximum size of guns on battleships dependent on unanimous approval by all the signatories to the old Washington treaty—which means, in plain words, that this limitation will come when, and if, Japan agrees to do the same. Fourth, naval armament has been limited by doing away with 10,000-ton cruisers, which nobody but the United States wanted, and about which even the United States has been doubtful since its dolorous experience with the sternposts of its last lot. Fifth, naval armament has been limited by filling the treaty with "escape clauses," which provide that in case circumstances develop which make it seem irksome to any signatory to observe even such shadowy limitations on naval building as remain, that signatory may thereupon "escape" from observing the provision disliked. What a triumph!

Making Gambling a Big Business

JUST what the federal communications commission expected to find when it started its investigation of the American Telephone and Telegraph company is unknown. But the first thing which it has actually discovered is that A. T. & T. has provided the facilities by means of which gambling has become one of the biggest industries in the United States. The gambling syndicates which operate all over the nation are dependent for their life on the wire services and the teletype machines which the A. T. & T. rents them. As a result, Mr. A. W. Kavanaugh, Miami's director of public safety who is also president of the International association of chiefs of police, told the commission that the racing news service carried over A. T. & T. wires by the company of which Moe Annenberg is the head "is becoming the biggest racket in the United States. The income of Annenberg is now about $6,000,000 a year." (Mr. Annenberg, incidentally, is the chief figure in the circulation department of the New York Daily News, and formerly occupied that position with its parent paper, the Chicago Tribune.) But the A. T. & T. is not only involved with the national gambling

syndicates; it does its bit to help along the local gambling joints. Thus, evidence brought out at the investigation showed that, when raids on gambling dives in Massachusetts impended, the telephone company had an arrangement with the state police by which it was tipped off in advance, ostensibly in order to protect its teletype machines against damage. Naturally, after the telephone company had been around to take out the teletypes, the police seldom found much gambling activity when they made their later call! All this, when it came out at Washington, greatly distressed the A. T. & T. president, Mr. Walter S. Gifford. "We certainly do not want to deal with people who are breaking the law," he said, adding that many of the facts developed by the inquiry had been previously unknown to him, and to other top executives of the company. Well, if Mr. Gifford wants to know what his own company is doing he might profitably form the habit of reading The Christian Century. This whole story, in its essentials, was told in an article, "Gambling by Wire," which Professor Jerome Davis, of Yale university, contributed to the issue of April 23, 1930.

Profiteering in Floods and Other Emergencies

FLOODS in the east and in the Ohio river valley have been front page news for the past week in practically every paper in the country. They are an occasion of mourning for the dead, of sympathy and help for the sufferers, and of learning some things about the folly of deforestation. The best and the worst in human nature comes out in such crises. There have been heroic deeds, and some very despicable ones. Pittsburgh, which suffered more heavily than any other city of its size, probably had its share of both. It happens to be Pittsburgh that furnishes the news of certain dealers in food who saw in the emergency a chance to charge profiteering prices for their stock. Perhaps something could be said in defense of them—the risks of the business; men won't exert themselves and take the chance of loss without a prospect of large profits; and the "immutable law of supply and demand." In fact, everything can be said for them that is said in defense of high profits by steel companies and munitions makers in time of war. Both found themselves in an abnormal situation that was a catastrophe for others but an opportunity for them. But in Pittsburgh, according to press reports, "small riots broke out due to rising food prices." It is not suggested that this was the work of reds, and even conservative papers do not denounce the rioters for engaging in subversive activities. On the contrary: "Authorities have warned merchants against profiteering. People are asked to report names of grocers and meat market owners who are taking advantage of the flood situation with a view to profiteering. Authorities say these gougers will be prosecuted." And quite right, too. But isn't it rather alarming to those who think the law of supply and demand is a law of God to have the authority of government step in to interfere with its working? There was an emergency, of course. But there are millions to whom life is just one emergency after another. This looks like a dangerous precedent for price-fixing.

Who Said Germany Was to Have Equal Treatment?

AS the Rhineland crisis now stands, Germany has been found guilty of violation of the Locarno pact by unanimous vote of the league council; the Locarno powers (France and Belgium as the powers whose frontiers were guaranteed, and Great Britain and Italy as the guarantors) have proposed the submission of the Franco-Russian treaty to the Hague court to determine whether it was a breach of the Locarno agreement; they have proposed, likewise, the cessation of German militarization of the Rhineland pending negotiations, the placing of British and Italian troops as an international police in a twelve-mile strip of German territory along the western boundary, and a conference to be held later for the discussion of a permanent peace program; and Hitler's messenger is on the way back to London with the German answer to these proposals. It can be stated just as well now as after this answer has been made public that it will be a refusal. The item calling for foreign troops on German soil would in itself be enough to guarantee that. Hitler has a reichstag election scheduled for March 29. There is not much chance that he will lose it, for there is only one set of candidates and a ballot with a negative vote will be considered void. That makes an election about as sure as an election can be. But even so, to acquiesce in a virtual invasion of German territory on the eve of an election would be unthinkable. Besides, the obvious answer is, if there is supposed to be danger of a German attack on French and Belgian frontiers, why not station the troops on French and Belgian soil? Well, why not, except to serve notice on Germany that she is not to be treated as an equal? But it was agreed, before Hitler agreed to send a representative to London, that Germany should be treated as an equal.

War Is Still Only a Remote Possibility

THE ONLY THING that can be said in extenuation of the blundering diplomacy involved in this new set of demands upon Germany—demands that everybody must have known in advance would be rejected—was that they were not really demands. They were merely tentative suggestions to Herr Hitler, outlining a method by which, with his kind cooperation, all parties could be relieved of embarrassment. As though he cared anything about relieving France and Great Britain of embarrassment! The stiff terms proposed to Germany by the Locarno powers were agreed to by Great Britain only because the French representative threatened to go home unless the terms had teeth in them. And the lack of pressure behind the terms was due to the anticipation that Germany would not accept them. The final item in these "demands" was the threat of a permanent military alliance among the four Locarno powers if Germany refuses to permit British

and Italian troops on her frontier. But there are no teeth in that threat, for Locarno itself is such an alliance for the specific purpose of checking possible German aggression, though the well-known "spirit of Locarno" politely veiled that purpose. So the whole series of feverish negotiations brings everybody around to just where he was before, with German troops still in the Rhineland. An attempt to send in a foreign "international police" will be resisted, and will mean war. But that is impossible except in the event of a sudden seizure of the British and Italian foreign offices by diplomatic insanity. There is still the chance that a border incident will drop a spark in the tinder; otherwise, there is no greater probability of immediate war than there was two weeks ago. Lloyd's odds against war have risen to 14 to 1.

Italy Mobilizes Industry For Coming War

LONG STRIDES were taken toward perfecting the Italian "corporative state" when, by a single sudden decree last week, Mussolini suppressed the chamber of deputies, substituted for it a "chamber of fascists and corporations," nationalized the larger industries, inaugurated measures to render Italy so far as possible independent of foreign commerce, and promised to labor a larger share in the direction of industry. Underlying all these specific changes is the general proposal to "discipline every branch of national activity." "Discipline" is a word with a special, and rather sinister, connotation in the bright lexicon of fascism. It means regimentation, under control by the fascist hierarchy and ultimately by the fascist chief, of whatsoever and whomsoever the fascist chief thinks should be controlled in the interest of the state. There is, of course, nothing new about that. But since the principle is announced anew it is fair to suppose that it is to be applied with even more rigor than heretofore. Neither is the abolition of the chamber of deputies a revolutionary step. The old chamber of deputies, considered as a body of elected representatives having a voice in the government, was abolished years ago. The principle of representation by economic and occupational groups took the place of representation by districts, but no power was left in the hands of this corporative chamber. The new "chamber of fascists and corporations" indicates, by its very title, the technical as well as practical identification of the party with the government. The reason assigned for this tightening of the belt of the fascist state is the inevitability of war—not necessarily this year but certainly soon. The closer integration of the national life is equivalent to industrial and political mobilization.

The Dilemma of a Modern Man of Conscience

TO THOSE with eyes to see, the whole problem out of which has risen the demand for a social gospel is caught in its essentials in the dilemma in which the Rust brothers, of Memphis, find themselves. The Rust brothers have apparently succeeded in inventing a practical cotton picking machine. Exhaustive tests in Texas, Louisiana and Arkansas seem to have demonstrated that these two young engineers have solved the problem which has baffled American ingenuity ever since Eli Whitney's ginning machine made cotton a major crop. Under the normal operations of the capitalistic system it would be expected that an enormous fortune would accrue to these inventors who now hold the patent rights on a machine capable of doing the work of from fifty to a hundred men. But the social problem which oppresses the conscience of the Rust brothers does not concern their possible fortune. They seem to be mechanical enthusiasts of a type who care very little how much money they have, just so enough is available to enable them to do their work. The problem for the Rusts is how they are going to put their machine on the market without inflicting catastrophe on the cotton-picking part of the south's population. There are large stretches of the south in which general adoption of the Rust brothers' machine would throw at least 75 per cent of the labor population out of work. The Rust brothers are trying to work the dilemma out, and they are appealing to the government and to state authorities to help them. Up to the present, the best scheme they have been able to suggest is that their machines be rented rather than sold to cotton plantations, and that only those growers be allowed to rent machines who will sign up to abolish child labor, maintain high wages and low hours, and to allow their tenants to organize and bargain collectively. The dilemma of the Rust brothers, in other words, turns out to involve the question as to how they can exercise their own magnificent individual initiative without creating hell on earth among their fellows.

Not Can It, But Should It, Be Done?

PRESS reports state that a survey conducted by the Church Mission of Help, an Episcopal agency in New York city, shows that girls can and do live in that city on $8.95 a week. Plenty of employers, so the reports declare, are ready to give them a chance to do so. The actual budget of one girl who is reported to be living on that contains expenditures for only four items: $4.50 a week for room (with gas plate); $3.66 a week for food; 40 cents a week for carfare; 39 cents a week for "household incidentals." Expenditures for clothing (new and repairs), laundry, recreation, insurance and savings are in each case entered as $0.00. Apparently the press has been anxious to show, on the basis of this study, that by working for $10 a week a girl in New York can make about $13 a month more than by staying home and accepting relief allotments. Not much is made of the fact, however, that as soon as the girl goes to work she has expenses for carfare and for keeping up appearances which are likely to eat up a substantial portion of that difference. We see no reason to challenge the conclusion that girls can live and work in an American city on wages of $10 a week or less; obviously they can because hosts of them are doing

it. But the question which needs to be asked is whether they should be. What right has any business to survive which expects its employes to live on any such budget as this? Forty per cent of the girls who were studied in this investigation were discovered to have only one slip; 15 per cent had no nightclothes; two-thirds had only one pair of stockings; 20 per cent had no handkerchiefs; 20 per cent had no winter coats; such things as expenditures for medical or dental care, or for insurance or other forms of savings, were almost unknown in the group. All this, remember, not among the "unemployables," not among those on relief, but among girls fully employed—girls who are treated in the statistics as though their economic problems were completely solved!

The Battle of Columbus

ECONOMIC liberals and conservatives are going to clash at the Methodist general conference in Columbus next month. The lines are drawn and the forces are organized. The shock troops on the two sides are the Methodist federation for social service and the Conference of Methodist laymen. Between these two there is a very real issue, but that issue will be more clearly defined if each of these agencies understands exactly what the other proposes and if neither announces as its own distinctive characteristic what is in reality a common possession of both.

For example, the laymen are very insistent upon the spiritual function of the church and upon the great importance of promoting an "understanding of God." But there is no quarrel about that. To represent their difference of opinion as the antithesis between seeking God and altering the economic structure of society is to misrepresent it. The leaders of the federation for social service are certainly no less interested than the laymen in understanding God and getting his will done among men.

Again, the laymen stress the importance of changing the hearts of men. Their latest release culminates in the statement that, when everything else has been said and done, "there can still be no substitution of social forms for Christian character," and that "the church can only perform its vital mission as it continues to build this primary essential to ultimate justice in the social relations of mankind." But these words would not jar upon their context if they were found in the body of pronouncements which give the laymen so much alarm. The solution of the social problem cannot proceed without "regeneration in the hearts of men, and this is the great, divinely ordained mission of the Christian church," say the laymen. So said the secretary of agriculture a year or two ago. So also say the representatives of the federation for social service. Everybody recognizes that selfish men will not act unselfishly if they can gain what they want by acting selfishly, and everybody agrees that part of the business of religion is to foster the spirit of brotherhood and promote its functioning in society. Those who stand for the gradual elimination of the manifest evils of the competitive laissez faire system cannot say to those who argue for a reorganization of that system: *We* believe in the regeneration of the human heart; you do not.

Once more, the conservative laymen urge the need of expert knowledge of economics as a qualification for those who would devise plans for the improvement of the social and economic structure. Good intentions and human sympathy are not enough. True enough. Nobody denies it. It is gratifying to know that, though for the most part they scorn the "brain trusters," the laymen profess great respect for experts and put no faith in benevolent but bungling amateurs. Who does? Some would go even farther and say that experts cannot be wholly trusted unless they are reasonably disinterested. But there is no difference of opinion as to the necessity for an adequate knowledge of economics if one is to exercise any leadership in getting industry out of the wilderness.

It may be added that between these two opposed groups in the Methodist church, as between corresponding groups elsewhere, there is a common desire to see the country's business on such a footing that no one will be deprived of opportunity and none will be forced to exist below the level of decency and comfort. It will not do to ascribe a callous disregard of all humane considerations to those who defend the main lines of the capitalistic system. It is only fair to assume that the eminently solvent laymen who support the system they have found so advantageous to themselves are sincerely convinced that, however badly off their less fortunate fellow men may be under the competitive profit system, they would be worse off under any other. This is not merely a generous concession for the sake of argument; it is a representation of their actual state of mind.

So far the conservative and radical Methodists, as represented by the laymen's organization and the federation for social service, are in substantial agreement, as are the economically conservative and radical Christians of other faiths. But at about this point their paths begin to diverge, and they diverge widely.

The extent of that divergence may be measured by noting the contents of the laymen's February pamphlet entitled "Which Way America?" and the federation's March issue of its Social Questions Bulletin. The laymen's pamphlet is a defense of the following theses: that the sole business of the church is regeneration of the hearts of individual men and does not include any other contribution to the construction of an efficient social order, which "is largely a matter of mechanics"; that the existing inequalities of wealth and income are not nearly as great as commonly supposed; that the share of national income that goes to interest and profits could not be made any less, and the share that goes to highly paid executives could not be much less, without curtailing production to the detriment of all; that the "right of every man to a job" is a misleading slogan that cannot be used against the present system which, in reality, "has done an amazingly creditable job of maintaining employment even in the face of cer-

tain disturbing influences which have originated outside of its control"; that these disturbing and depressing influences are all results of the war, and that the war was not brought on by the economic system; that "social security" by governmental action is a fallacy, that labor cannot advantageously exercise any larger share in industrial control than it now has, that the new deal is wrong in principle and in practice, that government costs too much because it tries to do too much, and that "the cost of government with its multitudinous misdirected activities is one of the largest single factors in the disturbance of the economic balance." In short, let the church and the government both take their hands off the wheel, and the good ship business will ride the storm, under the wise piloting of its old officers, and will bring everybody safe to port. So, at least, maintain these laymen.

The federation's bulletin starts with a radically different set of presuppositions. Summarizing the agreements reached in a series of conferences held across the country, it organizes these findings for presentation at a national conference to be held in Columbus, Ohio, on April 29, immediately preceding the Methodist general conference. It begins where the resolution adopted by the general conference of 1932 left off, with the statement that "the present industrial order is unchristian, unethical and antisocial because it is largely based on the profit motive, which is a direct appeal to selfishness. Selfishness is never morally right, never Christian, and eventually never benefits anybody." It will be seen, therefore, that the federation begins not with a technical economic question as to what system will produce the most wealth, but with the ethical and religious question as to how the sin of aggressive selfishness can be cast out. Obviously it cannot be cast out of the economic system until it has been cast out of the hearts of enough men to make them desire to cast it out of the system. On this point, one may say, the federation agrees with the laymen that the church has an ethical task to perform, though the laymen seem untouched by any suspicion that profit-seeking is selfish and therefore sinful.

But the federation goes still farther. If profit-seeking is essentially selfish and sinful, the system which depends upon it as a motive must be supplanted by a system with a more Christian motive, and the church is within its proper bounds when it urges that change. A change in motive implies a change in method. "The only possible technical substitute for the profit-seeking method is the method of intelligent planning for social ends." If the church has a legitimate interest in motives, methods cannot be alien to its concern. It is impossible to rest back on the laymen's assumption that methods of social organization are "a matter of mechanics." The program, therefore, which the federation proposes to recommend to the approval of the church is "a planned social economy which continuously adjusts our economic efforts to measured needs, cultural as well as material. The motive of service is required and generated, just as the motive of self-interest is required and generated by the profit-seeking economy." The result envisaged is a society without class distinction or privilege, and the democratic ownership and control of the national wealth.

The method of changing over from the present to the proposed system is to be solely "by education and by democratic decision." It is not to be by violence. Equally important is it that violence be not employed in resistance to the peaceful change. "We emphasize the urgent necessity of common effort to prevent the social struggle from developing into violent conflict, and especially to prevent reactionary violence from now dominating the state." There is, indeed, far more danger of the employment of violence in defense of the status quo and in the prevention of such changes as may be supported by education and by democratic decision than in the destruction of the present order by force.

This, then, is a tentative outline of the program which the federation for social service is preparing to present to the Methodist general conference next month. It is, without doubt, the most advanced program of social action that has ever been submitted to the approval of any major denominational body. It is no hastily devised scheme and no doctrinaire pronunciamento. More extended comment upon it may properly be reserved until the general conference has taken action upon it. There is going to be a battle at Columbus.

The World's Richest Poorhouse

THERE are in America today about 24,000,000 persons "on relief for a living" as compared with 23,000,000 in 1935 and 21,000,000 in 1934. This, according to a report issued from Washington on March 2 by the technical advisers of our present relief administrator, Mr. Harry L. Hopkins. Behind these steadily mounting figures, issued monotonously with the passing years, lurk incredible stories of human suffering and degradation and, worse still, grim forebodings of what we may expect in terms of a continued decline of our national life and culture.

For the nation's relief problem is not merely an accident. It is the logical outcome of an economic way of life whose violent and destructive nature has been known and feared by careful observers for three-quarters of a century. Under capitalism unemployment, setting in at the moment when an expanding market disappeared, has been inevitable from the beginning. It has been shown that the peak of employment, on the decline even before the crash came, had been passed in 1920. Since 1919 the curve of production per worker has accelerated upwards due to a rapid spawning of labor-saving machinery, and the curve of employed workers needed for the productive enterprises has accelerated downwards. There is no reason for believing that this situation will reverse itself. Under capitalism, now reaching the end of an expanding world market, with the contracting of the American

domestic market as the population rapidly nears stabilization, this can mean only one thing: permanent unemployment and the continued widening of the gap between the haves and the have-nots.

At the beginning of the depression the various estimates on unemployment varied from 3,800,000 to 4,500,000 and the rise from that time forward was precipitous and terrifying. In November 1932, according to the estimates of the Labor Research association, the number stood at 16,886,000. Under the stimulus of the new deal it dropped to 15,835,000 in 1933; but it rose again to more than 17,000,000 by the end of 1935. There are more conservative estimates, to be sure, notably that of the A. F. of L., and that of the President's own committee on economic security. But even here, with differences in methods of calculation, the proportionate increase is almost precisely the same, and the government's own estimate of 24,000,000 now actually on federal relief is appalling enough to stand unchallenged.

The two "depression administrations" have consistently viewed unemployment as a temporary emergency and have sought to alleviate human suffering with innumerable and, at times, overlapping stopgap measures. Mr. Hoover relied on two major strategies. With his Reconstruction Finance corporation he sought to strengthen large banking and industrial concerns in an effort to save the basic financial structure upon which capitalism must depend. He also emphasized the "desirability" and the "necessity" of local as against federal relief, consenting to large loans for such purposes but refusing to stand for outright federal appropriations. The new deal marked the beginning of direct grants in aid and the assumption by Washington of the responsibility for shaping relief legislation on a national scale.

The burden thus assumed has been increasing steadily. In 1933 the federal government paid 60 per cent of the total cost of relief activities. In 1934 its share rose to 72.1 per cent and last year to 74.2 per cent. It is true, as Mr. Roosevelt says, that many states have actually increased their own appropriations, making their grand total for the nation 58 per cent more than they paid in 1932. But the President does not point out, as did his WPA statisticians, that while many states and municipalities did increase their contributions their percentage of the grand total actually decreased. It thus comes about that whereas in 1933 there were 23 states that met at least one-fourth of their total relief bill, there were, in 1934, only 18 such states. In 1935 there were only 14. Of these 14 only six paid as much as 40 per cent of their relief costs. Twelve states paid only eight per cent of the total bill and ten sought to balance their budgets by refusing to appropriate one single penny.

The situation has become so serious that at a recent meeting of the mayors of large American municipalities the President was petitioned to ask congress for an appropriation of not less than $2,340,000,000 for relief. These mayors insisted that under their limited revenue raising powers local communities were unable any longer to prevent actual starvation. Even if the President had wanted to approve this as a relief budget, his party leaders would have blocked it. Two days after the WPA experts announced that 24,000,000 people are now on relief the chairman of the house ways and means committee announced that he would never stand for two billion dollars; that he thought the total appropriation should not exceed one billion and that $1,500,000,000 would be the absolute limit. And this is the amount for which Mr. Roosevelt has now asked.

True to his familiar optimism, the President has consistently sought to make this crisis appear as a passing phenomenon. Indeed, he has already referred to it as "the recent depression" and in his message proposing the new relief budget he solemnly hopes that there will be a "normal reemployment of a large section of the unemployed by private enterprise." To quote further: "Federal assistance . . . can be terminated if industry removes the underlying conditions. Should industry cooperatively achieve the goal of reemployment the appropriation of $1,500,000,000, together with the unexpended balances of previous appropriations (a grand total of $3,100,000,000) will suffice to carry the federal works program through the fiscal year of 1937." It is even suggested in this presidential message that there may be no further need for appropriations even beyond 1937.

If Mr. Roosevelt has any adequate factual basis on which to rest this expression of optimism, he has not revealed it. The nation's recent experience with codes under the NRA should be sufficient to disillusion anyone on the prospects for cooperation in competitive industries. The NRA broke down largely because the codes broke down, and the codes broke down because these same industries which are now expected to cooperate were then either unable or unwilling to do so. But because Mr. Roosevelt chooses to believe that the industries will now do what, when the NRA pressure was heavy and their own fears great, they then refused to do, he recommends a per capita total of less than $130 for relief through the fiscal year 1937. And beyond? Beyond that he gives no figures whatever, but he plainly suggests a drastic reduction even below the 1937 basis. This, then, is the best that the richest nation in the world can do for more than one-sixth of her people! If $130 represents roughly about three-fourths of the grand total upon which relief clients can count—the remaining one-fourth to be supplied, as in 1933, 1934, 1935, by state and local communities—one need not draw heavily on one's imagination to realize what hardships lie immediately ahead for them.

Neither should Americans be under any illusions as to what such a relief project will lead to as soon as those on relief find out that it *is* their prospect. A certain amount of organized protest against relief deficiencies there already has been. But when once these 24,000,000 realize the tragic inadequacy of the provisions being made for them in the new federal program, and the brutal prospect in store after a year from July—when they may be left to the mercies of competitive business—things will begin to happen. Aided by a powerful vocal expression from those white

collar elements who are now beginning to find their interests coinciding with the interests of all the other economically insecure (the Interprofessional association has just announced that there are now a quarter of a million professional workers identified with union organizations) this desperate sixth of our population will inevitably mobilize pressure to insist that the government face their situation realistically and deal with it generously and honestly. The American Legion has given a full-length demonstration of the way in which to obtain results from the pressure technique.

There are two things these now insecure 24,000,000 will soon be demanding. First, they will insist on the adoption of a permanent minimum standard of relief—and it will not be, as under the President's new recommendation, less than two hundred dollars a year! Second, they will call upon the government to show that it has in view some consistent and long range policy for so changing the social situation as to eliminate the human sacrifice which these relief clients represent. These two things cannot, of course, be regarded as unrelated. But the point is that today the unemployed and those on relief have no assurance that the President is dealing adequately with either requirement.

So far as an immediate decent minimum standard of relief is concerned, the portents for the unemployed are all bad. The administration has renounced outright relief and liquidated the FERA. It has ordered the withdrawal of 700,000 men from the 3,000,000 now employed on WPA enterprises. It even declared in favor of a drastic reduction in the CCC program—supposedly a pet project of the President's—only to drop the proposal momentarily because of local political repercussions. Every move of this kind serves to dump another contingent of "unemployables" (O bitter name!) back on the mercy of states and local communities which are proclaiming to high heaven their inability to care for them. Such a situation cannot continue, and every month which sees the unemployment totals stay up while provisions for relief drop a little lower brings the nation that much closer to a major explosion.

The nation's most pressing issue in this election year is that of unemployment and relief: temporary and permanent. Every important economic problem relates itself directly to that. The immediate need is to provide funds sufficient to feed, clothe and house 24,000,000 people on a minimum standard of decency. The permanent need is to provide whatever changes in our ways of thinking and living are necessary to eliminate the conditions which create such a widespread catastrophe. We have the natural resources; we have the technical skill; we have a sufficient army of trained workers and we have now what we have not had before, namely, a convincing demonstration of mass suffering resulting from the collapse of an economic system which has ceased to achieve the ends for which it exists. On the threshold of another campaign America must realize that under existing circumstances to permit much longer the slow deterioration of more than one-sixth of our population is more than a national calamity; it is a national crime.

Thanksgiving for Sleep

EDITOR THE CHRISTIAN CENTURY:

SIR: When a man comes to the age of, shall we say, sixty, he has spent about twenty years in sleep and this at times seems rather a large slice of his brief life. It leaves only forty years for all that has to be done. But it is more befitting to give thanks for sleep.

"'God bless the man who first invented sleep,' so Sancho Panza said and so say I." And that for many reasons. We can use up in the daytime all our energies of mind and body and become thoroughly tired out and yet have no fear; we shall fall asleep, and while we sleep the unseen physicians will be restoring us and we shall wake and "with the sun our early course of duty run." Or, again, there is a rhythm in life without which it would lose its character. We know what it is to be awake only because we have the grace of sleep. The poets have never lost sight of the wonder of those hours. They have told how God gives to his beloved in sleep; how nature heals her children in the hours of night; and how

> Night comes to close each difficult day
> And all my bonds I needs must lose in sleep.

They have told, too, of the terrors that come with the night:

> When I say, my bed shall comfort me,
> My couch shall ease my complaint,
> Then Thou scarest me with dreams,
> And terrifiest me through visions.

These, too, must be remembered, but there are many today who have fallen into the hands of wise physicians of the mind and have learned to be grateful for the interpretation of such visions. They have proved a clue to the way of healing and liberty. But that is another matter.

Let us not forget, therefore, to give thanks for sleep. Perhaps we take it too often for granted; and only when we become sleepless do we know the glory of sleep. The day, and not the week or the month or the year, is the unit of our spiritual life. Give us this day our daily bread; be not overanxious for the morrow. It would seem as if we were to go at the day's work "all-out" as athletes say and then dog-tired fall asleep as though a unit, finished and complete, were over. And if another comes, then that also shall be a gloriously complete offering to God; and so to the end.

Does it seem a little old-fashioned to add the counsel of Bishop Ken:

> Teach me to live that I may dread
> The grave as little as my bed?

But there is still wisdom for our use in that thought, "After he served his day and generation he fell on sleep." Is there a nobler or more comforting symbol than this? When the early disciples thought of their dead, they loved to speak of them as having fallen asleep, and they had no doubt that they would wake again.

Yours in this common thanksgiving,
QUINTUS QUIZ.

Seeing God in Human Life

By Bernard Eugene Meland

THE MOST imperative need of our time is to envisage God in human life. By envisaging God I do not mean simply formulating a philosophical concept or a theological belief about God. I mean primarily becoming alive to the possibilities of high attainment in our commonwealth, were men to seek God and surely find him and bring their lives and the institutions through which they function into adjustment to his ways. I mean further becoming aware of the happenings, events, trends, movements, attitudes, people and organizations, together with their possibilities, devotion to which brings high fulfilment of personal life and promotes the increase of that basic condition of value for all mankind: organic unity in human relations.

The Changing Language of Theology

But to be alive to this implication of God requires first that one have clearly in mind just what the way of God is. Why the way of God? Why not the being or simply the nature of God? Because to speak in these terms is to throw the discussion of deity back into a language which has ceased to be adequate for conveying the full meaning of realities. This point has not been sufficiently recognized in theological and religious circles, as is evidenced by the widespread objection to speaking of God in terms of process or activity. A word on this matter may therefore be in order.

The implications of the new physics are by no means altogether clear or determined; but the shift in its language from static or substantive terms to operational concepts in defining realities seems an accepted change. Matter is a way of behaving. Organic matter is a peculiar system of related behaviors, capable of increasing its bulk and general state and even of giving rise, under proper conditions, to other systems of related behaviors similar in kind and function. Personal matter is a still further complex and potent system of related behaviors. For purposes of convenience and practical communication we identify personal matter with what we see in separate, individual human organisms and call them personalities; yet the clear-sighted metaphysician knows that each personality is vastly more than what appears in the form of this walking, talking, loving, hating organism.

Persistent Patterns of Behavior

The point I am trying to make here is that scientists, philosophers and theologians who undertake to envisage the world about them with the perspective made imperative by the new physics see this wealth of environing detail as operations and relations rather than as static substances or being. Now this is not to ignore the fact that certain activities and relations tend to maintain a persistent pattern and thus, over an extended period of time, assume what seems to be a form implied by the terms substance and being. But the fact that change and growth are so fundamental in the character of this emerging pattern makes the use of these traditional terms, substance and being, very misleading, if not erroneous.

Doubtless the prevalent aversion to conceiving persons as well as deity in terms of behavior is due to the seeming emphasis upon change and activity to the exclusion of this persistent identity. What we love in a friend is not these seething activity relations, but a "something," as we say, that seems to mean John or Margaret. But that "something" is a growing, developing complex of relations. And our appreciation of it is dependent fully as much, perhaps, upon its growing and increasing richness as upon its persisting identity. Now God, like human personality, to be adequately apprehended and appreciated must be thought of as a complex system of changing, growing relations which at the same time retains a persisting identity. We may best envisage his reality, therefore, by conceiving the *way of God* as a persistent growth or movement in cosmic life. It is this approach to a concept of God that underlies the metaphysical works of Whitehead, Morgan, Alexander, Smuts, Noble, Conger, Northrup, Boodin and others. It has had its most adequate formulation as a philosophy of religion in the writings of Professor Wieman.

The Way of God

What is the *way* of God? What, in other words, is the persistent growth or movement in cosmic life that is worthy of the devotion of all mankind, devotion to which fulfils personality and makes for the increase of higher value? Wieman has given this suggestion: *It is that growth of connections and communication that makes for mutual support, mutual enhancement and, ultimately, mutual meaning.*

Growth of connections and communication! What can that mean? Limiting our observations to the human sphere, consider this growth from the dawn of humankind to the present. Early men did not live in isolation, but the connections that shaped their lives were few and simple. The search for food in the form of the hunt and the combined efforts to resist such common enemies as the storms, the cold, the beasts and rival tribes, with such accompanying ritual and corporate planning as seemed practical, were the extent of the connections making for social interchange and development. But the connections grew. With the domestication of animals, men passed from the crude level of the hunt to a livelihood based upon the herding of sheep and cattle, a more systematic occupation carrying with it increasing facilities for sharing and promoting social experience. From that of shepherds, men passed into the role of farmers, and later to merchants, tradesmen, artisans, engineers, manufacturers, etc. In the course of these transitions men's minds developed, greater variety of tools took form, organization of activity and energy increased, appreciations awakened,

creative art and inquiry developed, all contributing to the flowering of civilization and culture.

One need not accept the dogma of progress to acknowledge this growth. That culture rose to heights and fell, then rose to new levels only to decline again, suggests simply that the course of this growth has not been even and uninterrupted. The fact of this growth of connections and communication, giving rise to greater value, is a historic event, however temporary or partial it may appear. This point deserves further evaluation but we shall not deal with it here.

Persons Develop Through Growing Connection

Again this growth of connections is revealed in the child growing to maturity. At first just a physically formed organism with high possibilities, vaguely alive to the undifferentiated mass of material about him, he gradually attains a degree of coordination. Repeated stimuli give rise to recognitions. Sensitivities develop. Awareness of objects and meanings increase. Gradually, in the course of his growing years, habits, sentiments, attitudes, aspirations and planned or projected action give shape to a clearly defined personality. The boy becomes a man.

Thus far we have cited the growth of connections without regard to any qualitative results, except that the increase of connections issues in a more complexly organized system of relations. But God is a particular type of growth, qualitatively defined. God, says Wieman, is that growth of connections which *makes for mutual support, mutal enhancement and mutual meaning.* Apart from this view of functioning value, Wieman's conception of God loses its religious force. Fully envisaged it becomes a religious vision the lure of which is inescapably exciting. Let us consider its meaning.

It makes for mutual support. That order of human living offers greater degree of value and possibility wherein the numerous activities tend to support rather than to frustate or destroy one another. Neighborliness is more productive of human value than community conflict. To say that conflict at times is necessary and socially more imperative than tranquil good will does not gainsay this basic observation. It simply calls attention to the fact that neighborliness in any genuine sense is not easily attained and, in some situations, is definitely precluded. Cooperative effort in industry is more productive of human value than industrial warfare. Again it does not follow that peace at any price is sound social philosophy. Demonic forces of organized control frequently impose conditions that demand conflict and reaction. Yet even here the more basic observation stands. Were these conditions overcome, cooperative effort would be more productive of human value than social conflict. And this vision is imperative if any sound social reconstruction is to be achieved.

God in the Great Society

Mutual support then simply implies a relationship between activities, whether mechanistic, organic, or personal, in which the many ends involved are served and promoted, and served moreover through that relationship in ways not possible apart from it.

If the meaning of mutual support is clear, we need not labor the point of mutual enhancement and mutual meaning. For these are but the intensified constructive forms of mutual support. When activities become so favorably related that their functioning together not only supports but enhances one another, then the degree of value has been enormously increased. And when, as in the lives of two who love each other, this coordination of desire or function is so complete and ultimate, their activities *mean* one another. "I and the Father are one." "For me to live is Christ." "Were she to suffer, I, too, would be torn with pain."

Put in the form of an ideal, this view affirms a faith in the possibility of approximating that degree of social living in which the organized functions of society would mutually support one another, in which the activities and interests of producer, distributor and consumer would function in a way that makes for a healthful social enterprise, in which the connections of human relations would tend to weave an organic web of social life as coordinated as any functioning organism. This view holds that the human body is a miniature social enterprise whose pattern of community activities conceivably might become the pattern of social and even cosmic life. This *is* a dream—too fantastic to be taken seriously as a near event. But as a concept of what would yield supreme value and, even more significant for the present, as an intimation of what sound living should tend toward and what we should strive to attain, this fantastic dream is an imperative vision.

The Creative Enterprise of Religion

But God as ideal alone does not sufficiently focus God as a functioning reality. These ideal possibilities are highly important. They add a scope of quality to our envisagement which gives lifting power and persuasion. But there have been many worshipers who have lavished sentiment upon an ideal, many whom a dream hath possessed, who have given no heed to the tramping—no real attention to the near events that determine the march of destinies.

Thus we come back to our earlier observation that the most imperative need of our time is to discern God *in human life*—to be alive to attitudes, plans, movements, decisions and organized endeavor which, taken as a total working in these human scenes, reveal this growth of connections in our midst making for organic unity. Stirred by the lure of its high possibilities through this vision of the Great Society, we may embrace them as *our* attitudes, *our* plans and efforts.

If men could catch this vision of the Silent Process that has made us what we are, and that is now shaping us into what we shall become, could envisage it working in history, not alone in human civilization but long before man came upon these scenes, actively shaping the raw, inorganic elements into structures which in turn reared higher orders of relations—if men, in their creative moods, could but imagine the noble dream of human possibility should this Silent Force of growth toward organic unity capture the devotion of all mankind, we should have a religious vision, the magnetic lure of which no man could resist.

I am not overlooking the evil in our midst. I am not calling us to be mystic dreamers of a noble utopia, the reach of which transcends our present striving. I am urging that we see this vision of our possibilities in relation to the operating forces in our midst that point to the route of our fulfilment, that restore our individual lives to those organic connections which give us health and possibilities of growth, and that release within our social relations the leavening power to make us one.

The evil that obstructs and at times frustrates this growth of good among us hangs as a pall upon our hope. There is no escaping its tragic and perilous reality. We must be unyielding in our drive to stem its tide, to rescue the agencies of our commonwealth from the grip of greed, injustice and warped intelligence. But conquering evil is not the whole of our cause. We are crusaders for a greater devotion. We strike at evil because we are creators of the good. And to serve this cause, we need to be more than sensitive to the sins of our day. We need to be alive to the purpose and goal of the holy cause for which we confess our sins and fight the evil.

This, then, is the religious vision for our times. The growth of good is in our midst, the age-old growth of connections and communications is silently but surely at work among us, shaping us toward high possibilities of human fulfilment and value beyond our kind, where right devotion persists. *This is our cause,* above which there is none higher, before which we yield to be shaped and fulfilled, and in devotion to which we may become co-creators of the Great Society.

Up By the Bootstraps

By Margueritte Harmon Bro

EVEN the idea was hazy at first. To be sure there were facts at hand, but not the kind of facts which stimulate to action unless one has a desperate sort of faith in bootstraps. The facts included such basic notations as these:

In 1930 there were 20,000 Negroes in Gary, Indiana, and fifty per cent of them were on relief. Before they got on relief—in those dim uncertain days when no one quite believed the depression was a reality and hence could do nothing about it—these Negroes had doubled and redoubled in their living quarters, three to five families in shacks and flats meant for one family. Moreover, they were choked by small debts contracted while waiting for the jobs which even the Negro once felt to be the right of every American citizen who really wanted to work. They had lost their moral bearings to a degree known only to individuals who have gone hungry in a hungry community.

Small Beginnings

The idea came first to J. L. Reddix, a teacher of physics in a Gary high school. He had a notion that if Negroes could get together—somehow, some way—and develop a sense of social solidarity, then they might "do something" about their economic situation. So he called together some of his friends and they discussed the possibilities of a newspaper for Negroes. But a newspaper demanded capital. And besides, the news for Negroes was not so very newsy. Every time the group met, they talked and talked and then went home, but each time they were more deeply aware of the economic mire and the social mud through which they plodded. Their feet ached, so to speak, from the weary road which went round in circles without a beginning of hope or an end to despair.

Then it was that Reddix caught hold of a bootstrap. In the library he chanced upon the comprehensive volume "Consumers' Cooperative Societies." "I read until the late hours," says Mr. Reddix, simply. He went to West Chicago to visit the Bohemian cooperative store which has been in operation for twenty years. He got the late books, and he wrote to the Cooperative League of the United States. The group which had met for talk now met as a buying club. There were fifteen families interested and together they had a capital of $24. They bought through a local grocer who gave them reduced prices for quantity buying and sure accounts.

Negro Cooperators

By the end of two months there were about 30 members with a capital of $45 and a clear-cut idea of starting a real cooperative store. The initial fee should be $1, the shares $10 each, a limit of ten shares to each member, and one vote for each member regardless of the amount of stock he owned. Interest would be paid on capital invested and all profits above cost and interest should be prorated to the buyers according to their cash receipts. However, no cash would be paid out to a member until he had bought his ten shares; his dividends would accumulate as shares.

Obviously, few members could buy a whole share of $10 at one time. A look at the books discloses first payments of: $1, $3.50, $1.25, $7, $3, $2, $1, $2.20, $11, $1. But a store with two clerks was opened in a rented building in time for Christmas 1932. Trade increased, membership grew, the store prospered. Cooperation had come to Gary!

On August 17, 1934, the "new store" was opened. Members speak the date in the tone usually reserved for events of national importance. The new store had 90 members and a capital investment of $787.55, approximately $8 a member, or something less than one share per capita. By the end of August 1935 the membership numbered 371 and the total sales for the year were $34,055.26. The average number of employes

was 4.5, the total number 7, and the average annual salary $666.

Dropped from Relief

Approximately half the trade of the store comes from individuals who are not members, individuals still in the process of being educated, who prefer to trade where they are sure of the quality and the full-weight of the groceries and meat they buy. Twenty-five per cent of the trade has been from families on relief, but this portion of the trade received a severe setback on February 6, 1936, when the store was dropped from the list of stores at which relief cases are allowed to trade. The story as told by officers, members and neighbors is an interesting one. They tell it straightforwardly and with less bitterness than would be possible in a group not so accustomed to discrimination. They allege that because the cooperative gave none of the rebate to those in charge of relief which the neighbors designate as "customary," the town trustee who administers relief found it "inconvenient" to send the cooperative store the usual list of market prices which the relief agencies allow on various articles of food. When representatives of the store went to her office for such a list she was "busy" or "out" or "had just mailed them a list." Because they could not get her price list there was sometimes a variance of one or two cents in sales price, and because of this small and unavoidable discrepancy the store was dropped from the accredited list. This loss of relief trade means a loss of a thousand dollars a month to the store. Obviously, the cooperative as such is powerless. Powerless, indeed, is the whole Negro community, for justice is a luxury scarcely to be afforded by a group at the low end of the economic scale.

However, in spite of forced pruning the cooperative spirit grows. If a cooperative store can become the main support of half a dozen families besides saving money for its 500 members, why not other cooperative enterprises? The first answer to the question was a credit union.

Starting the credit union was easier than starting the store. Hope had become faith and faith had developed a technique for works. Moreover, this time the idea was clear. Eleven individuals paid twenty-five cents each and they kept paying that amount weekly. They got a charter. The farm cooperatives were friendly and sent their expert, C. H. La Salle, to help set up the credit union. He brought a charter and by-laws, and later he accompanied the two Gary representatives when they went before the department of financial institutions.

The Credit Union

The Gary credit union was chartered in December, 1934, with a capital of $12. The 1935 deposits were $700 and the present capital—March 1936—is $1000. There are approximately 150 members, most of them employed by the steel mills or by WPA. A loan must be endorsed by someone who has enough stock in the credit union to cover the amount. In exceptional cases 50 per cent of the endorser's credit may be in stock of the cooperative store. Chattel mortgage is also accepted as security. To date the largest loan has been $135, the average term 60 to 150 days.

A typical loan is the last one. Mr. A. is a barber with $750 worth of equipment. He was forced to borrow money in an extremity and could obtain the necessary money only from a loan shark. His interest soon exceeded the amount borrowed and still the principal remained unpaid. Mr. A. was about to lose his entire equipment to the loan company. He is the father of six children and the outlook was desperate. Then he heard of the credit association. He joined for $5, furnished the necessary security, received $50, paid the loan company in full and when interviewed was an exceedingly enthusiastic cooperator. Such enthusiasm is not surprising when viewed in the light of the customary procedure of borrowing $5 from a grocer in return for a $10 order on next month's salary, which order the mills honor before any cash is paid to the individual involved. In the total number of loans, there are probably five or six which the officers feel may have to be collected from the guarantors, all of whom are covered in the credit union or the store.

Of the 500 members which the store has at present, approximately 75 are active in the educational work of the cooperatives. They attend the regular meetings, help to issue the news-letter, and promote the five-year plan. Among these active members are six Negro ministers, one of whom is vice-president of the credit union. Another minister received his cooperative education at the hands of his church board, all of whom had joined the store.

Auxiliary Organizations

The oldest of the auxiliary organizations is the Youth league which has some thirty very active members between the ages of sixteen and twenty-five, who meet every week to discuss the furtherance of cooperatives as a new approach to the Negro problem. They meet in their own club rooms next door to the store. When they are able to add games and magazines to their club room it will be even more of a neighborhood center. The Woman's guild has thirty-five active members who make it their particular business to cultivate housewives, to buy shares through the guild, to promote mass meetings which have had as high as five hundred persons in attendance.

Included in the five-year plan is the development of a building credit loan association. As soon as the capital of the credit association reaches $10,000 the members expect to draw out half that amount with which they can get an equal amount from the federal credit building loan. Then for the first time there will be some place where Gary Negroes can get loans, under sufficient security, with which to build their own homes. Up to the present, neither bank accounts nor sound business establishments nor first mortgages are considered adequate collateral upon which Negroes may borrow for the purpose of building houses. Also included in future plans is the Gary producers cooperative. In the Calumet river bottom are many new and flourishing gardens growing excellent crops of tomatoes, beans,

okra, peas, squash and corn. The garden-makers hire an unemployed man to watch their truck, and this year plan to employ some trained canners to put their tomatoes on the market. The consumers' cooperative can then sell canned tomatoes from the producers' cooperative.

"If I hadn't found the cooperative movement," says Mr. Reddix, "my religion wouldn't have been worth a dime." One follows him through his day's routine, teaching in the high school, helping to manage the store, directing the credit association, teaching his huge night class on the philosophy of the cooperative movement, answering his large and continually growing correspondence from Negroes in all parts of the country who want to know "how to begin," preparing his talks for such groups as the 500 ministers who will meet at Hampton in June—one follows him and wonders anew at the miracle wrapped within "faith like a seed of mustard."

One walks around the neighborhood—in and out of flats, stores, alleys and schools—and begins to ponder on the economic strength of bootstraps.

If I Were a Christian

By Philip S. Bernstein

THE daughter of a Christian clergyman came to me recently to discuss her religious perplexities. She had lost faith in her father's theology and found herself spiritually adrift. She consulted me, she said, because she thought she could find in me an objectivity which her father's whole life and work made impossible.

What advice could I give her? How could I help her? Of course, I might have attempted to urge liberal Judaism upon her. I might have tried to show her why that faith is satisfying to me. But I would not do this for two reasons. First, because I do not believe in absolute religious truth. I do not believe that God revealed himself once and for all time to a certain group and that the rest of humanity is denied knowledge of him. Rather do I feel that religion is an evolutionary phenomenon and that insight into the nature of life and the universe and the power that sustains them has been granted to various persons and peoples at various times and places in human history; that the different religions represent historic searching for the truth; that we are all, as it were, climbing a mountain toward its summit. Some go one way, others choose another path. Some prefer the well-worn trails, others choose to smash their own way through the underbrush. Sometimes the summit is clear and at others it is obscured by cloud and mist. To each would I speak the word of one of my great teachers.

Follow the Vision

When Felix Adler, the founder of the Ethical Culture movement, was a youth, he was being prepared to succeed his father in the ministry of a great New York synagogue. He went abroad to complete his rabbinic studies and three years later returned with news that almost broke his father's heart. He could not conscientiously enter the rabbinate. Their friends thought that old Dr. Adler would disown his son. Instead, he said to him in words that I think should be engraved upon every heart, "Follow thy vision and God speed thee to the end." Therefore, because I am not interested in conversion, in making someone else over into my image, but rather believe in encouraging people to follow their own insights, I did not try to induce this young woman to become a liberal Jew.

Emotional Backgrounds

There was another reason, equally important. Religion is not solely a concern of the mind but is deeply bound up with our emotions. However much I may revere Jesus, I cannot sincerely be a Christian. Whatever deep religious emotions I have, whatever profound subconscious spiritual habits I possess, are inextricably bound up with Judaism. My rational theology may not be much different from that of my liberal Christian neighbor, but he recites the Pater Noster and I utter the Shema Yisroel. And when he speaks his Lord's prayer, it calls to mind a thousand precious memories, memories of the life and death of Jesus, memories of Christian saints and martyrs, memories perhaps of his own childhood and early religious teaching. These I cannot share with him. And when I recite the central prayer of Judaism, which to a Christian may seem nothing more than a simple affirmation of monotheism, there comes to my mind the long, tragic and yet triumphant history of Israel. I think of the great prophets and sages, the noble fathers and the holy mothers who lived their lives and went to their death with that word upon their lips. A thousand unconscious bonds and strong feelings link me with the Jewish past and hold me to the Jewish faith, regardless of how my ideas may change.

Thus I knew this young woman's only hope for spiritual security and happiness was one which would not tear up the roots of her religious life. She would never be altogether happy in another faith, and even if I believed, as I do not, that her father's faith is absolutely false and mine is absolutely true, I would hesitate to urge mine upon her.

As I attempted to think through her problems with her, I finally realized that there was one simple solution and that was for her to forget theology and follow Jesus. "What did I mean by this?" she asked me, and I had to ask myself. I was faced with the most difficult task that can confront a human being, namely, to try to get inside the psychology of another human

being and look out on life through that person's eyes. What would I do, what would I think, if I were a Christian? The essence of the answer that I gave to her, I will present here.

As a Jew, I might attempt to trace the sources of Jesus' teachings and I might find for him not perhaps an unique place but an honored place in that galaxy of great prophets and rabbis whom God raised up to bring light and healing and hope to mankind. But if I were a Christian, I think I should feel that that which was most important in my life and in human history was the personality of Jesus. His was a soul of transcendent beauty. He could speak with children so that they understood and loved him, and yet he possessed the profound wisdom of the ages. He was a poet, a communicant with nature and by his teaching made the world appreciate its loveliness. He fathomed the deepest motives of the human heart and therefore understood all men and women. He was contemptuous of the hypocrite and sympathetic with the sinner. His attitude toward the poor and the oppressed was like that of a mother toward a hurt child. He had a transcendent faith that lit up his entire life and made his death more of a triumph than a tragedy.

The Christian and War

At the heart of Jesus' personality was love. Now love is a word that covers a multitude of attitudes, but I think in his case it meant primarily a concern for personality. He found in all human beings a divine essence, a soul, a spiritual uniqueness that should be respected and should be held inviolable, that should be nurtured and raised to high estate. It was this concern for personality that flowed out into all his relationships and directed his attitudes toward the fundamental problems of life.

If I were a Christian, then, reverencing Jesus as the supreme personality and recognizing as his supreme teaching a regard for other personalities, I would weigh and measure the various institutions and manifestations of life in terms of their effects upon personality.

If I were a Christian, what would be my attitude toward war? I would remember that Jesus said, "They that take the sword shall perish by it," and therefore I would realize there is something in the very process of hating and killing other human beings that corrupts and degrades the soul. To participate in violence is to extend and perpetuate it and thus to create a situation in which the degradation of personality becomes general. Therefore, if I were a Christian, I would with Jesus recognize the futility of war.

If I were a Christian, I would be a pacifist. I would recognize that however expedient militarism or war might seem at any particular period, it is essentially wicked and futile and destructive of personality, that out of war come not love but hate, not justice but injustice, not right but wrong enforced by might, not peace but the germ of more war.

This might not always be an easy position to hold. The professional patriots might attempt to make life miserable for me. They might insist as did even five members of the United States supreme court that country has even a higher claim upon the individual than religion. To them I would give answer in the spirit of Jesus and in the words of Dr. Fosdick, "I should like to be both a patriot and a Christian, but if my country forces me to choose, then I will be a Christian."

Christianity Is Social

Coming from a poor family, the son of a working man and himself a carpenter, Jesus had an innate sympathy for the poor and the oppressed. Combined with sympathy was insight. He knew that if the lives of the poor were to be made happier, if their souls were to be made finer, there would have to be an improvement in general social conditions; that is, his sympathy for the poor did not stop with charity but flowed out into a concept of social justice.

If I were a Christian, therefore, I should not be satisfied with a religion that was concerned only with the technique of saving individual souls. I would realize the social implications of Christian salvation. Think of the missionary who goes to a strange land to bring Christ to a backward people. He soon learns that in order for these potential converts to know the scriptures they must be able to read them, and therefore he becomes involved in the process of education. He sees how many of his prospective converts die from preventable disease and therefore he becomes interested in preventive medicine. He sees how they come to his prayer meetings gaunt and hungry, and therefore unable to have normal reactions to Christianity and thus he becomes involved in social and economic problems. Because of his concern for personality, he must be interested in the social phenomena that affect personality.

The Christian is concerned about character. The implications of Christianity, then, are definitely social. This does not mean that Jesus advocated a particular social order. I think a Christian teacher is on dangerous ground when he says, "In the name of Jesus I demand such and such a political, social or economic system." As an individual he may believe, in the light of his own knowledge and experience, that a certain system is desirable but it seems to me he does not have the right to place the moral authority of Christ behind it.

Sterile Religion

On the other hand, he must not become otherworldly and consider himself above the battle. I think of the Orozca fresco at Dartmouth college, satirizing sterile esoteric education but equally applicable, I think, to that kind of religion. The picture portrays a skeleton giving birth to another skeleton, dry bones producing more dry bones. The college professors assist with their unrealistic teaching and behind them, the world is going up in flames and they heed it not. They are interested only in their dry bones.

If I were a Christian, I would remember that Jesus was a Jew. He was born of a Jewish mother, reared in a Jewish home, educated in a Jewish school, inspired in a Jewish synagogue. I would remember that all of his disciples, not only the one who betrayed him,

were Jews. I would remember the Jewish sources of his teachings and his own unflagging loyalty to his people.

Therefore, I would regard any anti-Jewish persecution as unchristian. Certainly, I would be appalled at the thought of persecuting Jews in his name and when I discovered that this was being done through unjust and distorted ideas about his crucifixion and through maligning his people and their faith, I would be quick in his name and spirit to rectify such wrongs, for I would be sure that he would disapprove of them too.

Persecution of Jews

If I were a Christian, I would strongly protest against the nazi persecution of the Jews. I would realize how this persecution corrupts and degrades the soul of the persecutor, and I would realize how unjust and hurtful it is to the personality of the persecuted, especially their children. In the name and spirit of Christ, I would try to save the Jewish people from forever experiencing the fate which befell Christ. If I were a Christian, I would recognize my duty to love, serve, forgive, deal justly with my fellow men, and especially his people as he did when he walked this earth.

As I think back over these things and others that I would do if I were a Christian, I realize that these are pretty much the things I should do as a Jew. There are fundamental differences of theology; there are basic differences in ritual and practice; there are the different streams of historic memories, but in the essentials of religion, how much we have in common! When Jesus was asked to give the essence of his religion, he answered, "Thou shalt love the Lord thy God and thou shalt love thy neighbor as thyself." This was the essence of his religion as it was and perhaps because it was the essence of Judaism. These are to be found in the Old Testament, in the Torah, which was the blueprint of Jewish life.

Mutual Respect

It is true that we must respect each other's viewpoints. We must honor differences. We must say to each other, "Follow thy vision and God speed thee to the end," and mean it sincerely, but at the same time we must realize how much we have in common and how these basic common elements should be the foundation for a good life together, a life consistent with the highest teachings of both our faiths.

As we face the crucial problems of our time, problems of war and depression and unemployment, the threats of fascism and militarism, and all the other evils that plague our common life, let us meet them as good companions. I think of the story about Cardinal Gibbons and Bishop Parett of the Episcopal church. They were to appear together at a dinner in Baltimore and through an error on the part of the committee in charge no arrangement was made for the order of their walking in. The Episcopal bishop turned to the Catholic cardinal and said, "If the same arrangement obtains in your church as in mine, by which the higher dignitary goes in last, permit me to precede you." The cardinal with his exquisite tact, growing out of his genuine concern for human personality, might have insisted upon this arrangement but instead said, "My brother, let us walk together."

In facing our common problems, let us smash down the walls of bigotry and misunderstanding that too often separate us and use the stones thereof to build a road on which to walk together toward God's kingdom.

Education for War

By Emily Taft Douglas

"SOME other system of government, a system not ours, the democratic system, the system of those whom we despise, may think it proper to renounce the education of the younger generation. We not! . . . We have the duty of integrating education. We need to give these youngsters the sense of virility, of power and of quest." So declares Mussolini.

The "integration" by now is complete, for not only are Italian schools state controlled, but the children's spare time is filled with the activities of the young fascist groups, the Wolf Cubs, the Balilla and Avanguardisti whose avowed purpose is to turn out good soldiers. Mussolini has given his country the motto, "Believe! Obey! Fight!" and it is no wonder therefore that the youth of the country, which has been trained in such precepts, marched off complacently to kill Abyssinians. An examination of the prescribed school texts reveals the educational methods.

Textbooks in Italy

Since the Annuario Statistico shows that school attendance falls off sharply and progressively after the first three years, the initial texts are especially important. A summary of the first three general readers reveals 16 pages devoted to personal anecdotes about il duce, 26 to fascism and 90 to some phase of war. There are likewise five pictures of Mussolini, 31 showing the fascist uniform or emblem and 36 featuring rifles. The eleven maps in the third reader and its accompanying atlas are all of Italy or her colonies. Not one shows the rest of Europe or hints at other continents.

Before speaking of the individual texts, one should in fairness say that they have some admirable qualities. They are attractive with their large type and lively presentation. The first two books have gay, modern illustrations, while the third has reproductions by such artists as Giotto, Duccio and Mantegna. It would be foolish to quibble that they are as uniformly Italian as are the photographs of architecture and scenery.

In the first primer as the child puzzles out "an orange" and "a pencil," he also learns "a toy soldier" and "a Wolf Cub." When his vocabulary has increased, he reads that "all Italian children are little fascists" and all are "little soldiers of il duce." The most in-

teresting page is about Mussolini. In advance of the picture of Christ surrounded by little children, we find il duce, holding a small boy in his arms. "Benito Mussolini loves little children. The children of Italy love il duce," we read. "Vive il duce! Salute il duce!" On the opposite page is a prayer. "Italian children lift a thought to heaven each morning for il duce." The prayer asks God to bless il duce. Now and forever God should protect him and aid his works for the peace of Italy and the world.

Obedience!

The second reader contains many anecdotes about Mussolini. There is the "Child Prodigy," "The Soldier," who was wounded forty-two times "like St. Sebastian," and finally "The Good Magician." The basis of good citizenship is laid in this volume when a tiny Wolf Cub learns that his first, second and third duties are all "obedience"! In this respect the teaching of the Catholic church agrees with fascism, for on a page devoted to religious education, we learn that "the child who obeys his elders, will then obey God and God will be content." It may be mentioned here that although religious education progresses simultaneously with that of fascism, the church fares badly. The Christian virtues look pale beside the stirring accounts of military glory. At best, as Herman Finer suggests in "Mussolini's Italy," "the spiritual victory of Christ becomes a Roman triumph and his long suffering a lesson in doing what you are told."

In the third reader 72 pages are given to religion, 116 to arithmetic and geography and some 97 pages, or a third of the book, to war. The account of the Risorgimento, which in the *Cultura Fascista* becomes merely the preparation for fascism, is fairly extensive. But Mazzini, Garibaldi and Manin emerge merely as ardent nationalists and their republicanism is suppressed. A foreigner, however, is most struck by the treatment of the world war. Twenty-five pages describe the operations of Italy, while a mere listing of the names of the Allies, on the first page, is the only indication that Italy did not repulse the central powers single-handed. "In 1918," we learn, "Italy forced Austria to sue for peace. Then the world war ended." "The greatest victory, the definitive victory, was ours at Vittorio Veneto." There follow biographies of the four heroes and martyrs of whom Mussolini, "although only a simple soldier," (second reader) was one. The section ends: "In this hard school of courage and discipline our people proved themselves worthy of their ancient Roman forefathers, the rulers of the world."

God Sends Mussolini

After the war there was chaos and a leader was needed. "God did not abandon Italy." Mussolini appeared. He set everything right, sent away all "the bad people," and "his works made Italy respected and esteemed by all the nations of the world."

The state has not published texts for the secondary schools, but all books are chosen from a supervised list. At present Mariani's *Cultura Fascista* is widely used. On the cover of this book Mussolini is shown in profile, bare throated, a fillet in his hair and in fact indistinguishable from a late Roman emperor. There are accompanying photographs of his birthplace and the Mussolini forum, which has been built as though he were, indeed, a Caesar.

Book and Rifle!

At the close of the *Cultura Fascista* is a section on East Africa. We learn that Mussolini is not satisfied merely to have established a new social and economic order, and to have brought Italy to the rank of one of the great powers. He now intends to give Italy an empire.

To make the empire possible and incidentally fit Italian youth for his chief purpose, all of the older boys study a comprehensive and copiously illustrated manual on the technique of modern war. And when they enter the universities? Well, Mussolini has given the universities a slogan: "Book and Rifle!"

If after all this training there should still be doubts about the functioning of fascism, a solicitous parent will find suggestions thrown out on every side to answer embarrassing questions. For instance, today post cards are being sold which show a soldier father saying goodby to his "Wolf Cub." "Father," asks the little boy, "why are fifty nations joined together against us with these sanctions?" Says the father: "My son, they are trying to keep Italy from her destiny. They are bad people, jealous because the good God gave us Mussolini."

Your Sons

WE, your sons, by the Marne and the Meuse
Lying so still in the moon's dim light,
Ask you why, in those dreadful years,
You sent us forth into war's black night?
You have reaped your harvest—remorse and tears,
And we, who challenged the roaring guns,
Here are lying—death-stopt—
Your sons.

We, your sons, knew not why we went.
We were so young, but you bade us go
Over the seas where the rockets flared.
There we found them, the mighty foe.
Our eyes we closed, our breasts we bared
To the lads you called the fiendish Huns.
Then came the night, and sleep—
For your sons.

Long the years since the dark came down.
Peace was the goal, but above our graves
War still rages; the spirit of hate
Rules the land which the bright Marne laves.
Terror reigns in the halls of state.
It was for peace—our strife—our fate!...
Why do we hear the thunder of guns—
We who are lying here—
Your sons?

THOMAS CURTIS CLARK.

APRIL SURVEY OF BOOKS

Revolutionary Christianity

CREATIVE SOCIETY. *By John Macmurray. Eddy and Page, $1.00.*

THIS IS a very unusual book. It bids fair to create a minor revolution in Christian thought if it receives the wide reading it deserves. Its argument is both brilliant and convincing. It should serve to shatter many cumbersome conceptions of Jesus and his teachings while it unshackles Christianity for the task ahead.

There is a danger that the book will not receive the reception which it warrants since it deals with the relationship of Christianity to communism which to many Christians, unfortunately, is a closed subject. The book is however something more than a discussion of the relative merits of Christianity and communism. It is an illuminating interpretation of Jesus which easily surpasses other more pretentious attempts at reinterpretation which have been made. The chapter on The Religion of Jesus is in itself worth the price of the book.

The author seeks to discover the harmonies and differences which exist in prophetic Christianity and communism. It is commendable and rare for a religious scholar to search for the finer aspects of communism without giving it either uncritical approval or wholesale condemnation. A movement capable of shaking mankind to its depths in multitudes of ways which are far from bad is far from being worthy of all the scorn which is at times heaped upon it by certain Christians. Communism at least merits sincere study.

Mr. Macmurray seeks to understand the antagonisms which exist between Christianity and communism and to appraise them aright. He distinguishes between real and fanciful barriers. He finds that Christians do not really believe what they profess to believe, and that communists sometimes believe in certain things whose reality they deny. The Christian talks of brotherhood and denies it in life. The communist denies the reality of God and often lives by it. "I cannot help feeling," writes Mr. Macmurray, "that communism, whatever its exponents may say, has recovered that essential core of a real belief in God which organized Christianity in our day largely lost." Said Jesus, "Verily I say unto you that the publicans and harlots go into the kingdom before you." It is those who do the will that know of the teaching.

In a world in which there are, at least, two kinds of religion —namely, "pseudo-religion," which is a religion of escape from reality, and the religion centering in the reality of this world, which was the true religion of Jesus—much Christianity has taken on the form of pseudo-religion. Jesus envisaged a real community—the kingdom of God. This was to be both a community to be established in this world and a preparation for a world to come. Jesus remained true to his Judaistic background which demanded justice in this life and on this earth a righteous community. The rich man could not enter Jesus' kingdom rich, because he did not have the right community sense. In the new state, Dives would suffer and poor Lazarus would find comfort; the rich would weep and the poor would laugh. By seeking the good earthly society, all material things would be added, lands and houses in this world and life eternal in the next. Says Mr. Macmurray: "The development has two aspects. It is, in the first place, the discovery of the real meaning of the kingdom of heaven. It is, secondly and consequently, the discovery of the conditions of its establishment on earth." These are the conscious paths to the development of human society. Jesus' apocalyticism does not detract from their importance.

The source of communism is plausibly demonstrated as being in Christianity, moving in dialectical opposition to Christianity only because Christianity "withdrew its beliefs from association with the temporal reality of earthly life." The positive elements in communism may therefore be embraced while its negative elements are opposed. This involves synthesis rather than combination. While communism is too occupied with the temporal and Christianity with the eternal aspects of reality, the two may contribute to one another if Christianity is revolutionized on the social side and given sufficient life to transform the weaker phases of communism. Christians cannot join the communist party, for "repudiation of Christianity is one of the conditions of doing so," but Christianity may become interested, like Jesus, in life. The Christian does not ignore the "love-impulses" in life, in his theory, as does the communist, and has a contribution that is positive to make. Both groups should seek advance together.

Here is a book that is worth the serious contemplation which any religious leader may give it. Especially is it designed for those who would escape the realities of our fast-moving world by waging a sham battle against communism while ignoring the real enemy within their gates—a rationalized Christianity so perverted as to sanctify almost every enemy of true religion within the nation.

RALPH H. READ.

Science Clears the Way

THE FREEDOM OF MAN. *By Arthur H. Compton. Yale University Press, $2.00.*

SCIENCE, according to the word of this very eminent scientist, is not a matter of such perfect precision and absolute knowledge as has sometimes been supposed. It proceeds by a series of hypotheses and approximations. Furthermore, science is but one among many aspects of experience. Since the scientist is also a man, he has a right to try to relate all the aspects of his experience, including those which elude scientific test and demonstration, "thus formulating a philosophy." The data and the conclusions of science also require interpretation with reference to those interests and those aspects of experience which are themselves not strictly scientific. Professor Compton testifies that he, as a physicist, is "strongly impressed by the way in which science can be interpreted to give a moral and ethical outlook closely parallel with that thought by the highest type of religion." Science has thus become the ally of religion. Up to this point Professor Compton, an actively religious scientist, is in agreement with the recent statement of Bertrand Russell, an irreligious scientist and philosopher. But from this point their opinions diverge at a wide angle.

In these lectures Professor Compton is particularly interested in the problem of human freedom, rightly assuming that if moral freedom is not an attribute of man he cannot have enough respect for himself to be religious, and that if the nature of the universe is not such as to furnish a field for the exercise of freedom man cannot find in it anything worthy of his worship. Physicists formerly sponsored the idea of complete physical determinism with reference to all physical events. Presumably this would include vital and mental activities, though physicists could never prove that this was true. But more recently they have been finding such determinism less and less tenable even in the non-vital field. "Natural phenomena do not obey exact laws," says Compton, and the system of strict causality is gone. Even without taking into account the unpredictability of the behavior of electrons under certain conditions, it is apparent that "the laws of physics must be con-

sidered as giving an incomplete account of nature" because "if true freedom is postulated, with a knowledge of motives, a more accurate prediction of the actions of the living being is possible than can be made from a knowledge of the physical conditions alone."

This is a penetrating insight which will repay further thought. But the cornerstone of Professor Compton's argument for human freedom is the Heisenberg principle of uncertainty. This introduces a flexible link in the chain of cause and effect below the level of ordinary (even ordinary scientific) observation—and that is where any physical causation would have to lie if it were to determine the thought and conduct of human beings—but it does not affect such gross phenomena as falling bodies, planetary orbits, paths of projectiles and the like. Yet, though the uncertainty may exist only in the behavior of units of the smallest order (for example, photons), the ultimate results may be on a large scale.

Compton and Bertrand Russell disagree radically in regard to the implications of the Heisenberg principle for human freedom. Russell sees no such implication; Compton finds the suggestion (he does not say the proof) of a field in which choice may freely operate. Compton says explicity: "It is a legitimate assumption that the Heisenberg uncertainty is a critical factor in deliberative acts"—that is, that the apparently whimsical and indeterminate movement of sub-atomic particles under certain conditions introduces a factor of flexibility which makes it possible for man to bend physical events to his own purposes. But the question may be raised whether this leaves man any more free than he was under the old physics of rigid causation. Under this regime of indeterminateness, does man really decide anything for himself, or are decisions made for him by the same inscrutible but inexorable "chance" that determines which of two photoelectric cells is to receive the single photon in a diffused ray of light? Does not this new physics free man from fixed causation (if it frees him at all) only to subject him to the rule of statistical probability?

Compton recognizes this difficulty. His answer is that "psychic factors determine actions which from physical considerations alone would be a matter of chance." But in the absence of any known mechanism by which these psychic factors can take control of physical entities when chance leaves them free, this answer seems rather ingenious than substantial. He is on firmer ground when he argues—not now strictly as a physicist but as a man of scientific mind who is trying to organize other than laboratory experiences—that consciousness would never have evolved so steadily if it had not been good for something, and that it is impossible to think of it as good for anything if it does not play a part in determining action. Further, no knowledge of brain structure yet attained or reasonably to be expected supports the hypothesis that physical brain states determine all muscular acts, with consciousness as a mere ineffective by-play.

The scientific argument favors freedom, says the author. But he admits that even if it favored determinism he would be skeptical of "a conclusion so contrary to the dictates of common sense."

In the later chapters, Professor Compton discusses other fundamental religious questions and affirms the reasonableness of faith. God cannot be "proved" but, so far as science is concerned, God is a reasonable hypothesis. Man has no occasion to be intimidated in the presence of the immensities of modern astronomy. He is small, but not unimportant. He is important to himself; and intelligent creatures must be the most important features of creation to an intelligent Creator. As a being exercising freedom, man is in a very real sense in partnership with God. As to eternal life, a scientist may speak in favor of it since so many have assumed the right to speak against it. Science itself has no answer either way. The only valid arguments are philosophical, moral and religious.

This reviewer cannot feel that much help is to be gained from the Heisenberg theory in the defense of human freedom. But it is profoundly stirring to have a great physicist (a Nobel prize winner, as everyone knows) assert that science has cleared the road for a reasonable and virile faith and has no obstruction to put in the way. No one can ask physical science to do more for religion than that.

W. E. Garrison.

No Clear Answer

Can We Stay Out of War? *By Phillips Bradley. W. W. Norton & Company, $2.75.*

Congress has postponed consideration of our "neutrality" legislation until after the elections, and perhaps until the next war. We shall have time for a careful reconsideration of an issue that has made more strange bedfellows in national politics than anything since the League of Nations debates.

Professor Bradley's volume is one of a series that has come off the presses in response to public bewilderment at the curious regrouping of forces that took place during the evolution of this legislation. It is a hastily written book, and it contains no clear answer to the question in its title. In that respect it faithfully represents the bills before congress which threatened to touch off more dynamite than a decade of careful diplomacy could hope to render innocuous.

The congressional committee of which Professor Bradley was an "adviser" started out with a theory about war which was conclusively disproved by its own investigations. That theory sought the origin of war in economic and financial entanglements with belligerents. It is part of the irony of the case that Walter Millis, whose "Road to War" is supposed to have influenced the course of the deliberations, specifically disowned the group he had "persuaded" when it came to conclusions as to future policy. Mr. Bradley is still in the first glow of the new faith, however, and quite uncritically accepts the new gospel according to Charles A. Beard and Frank Simonds—a gospel for which preciously little support among professional economists can be cited. His volume is full to the brim with citations from these recent converts to autarchy for the sake of peace, and his own economics is fully as naïve as that of his masters. The "law" of diminishing returns is again "invalidated"—or, more carefully, "modified"—by technology, and the Brookings institution studies are once again cited without any real understanding of the terminology in which they are expressed. These are commonplaces in popular literature; it is more than a pity that they should have become widely diffused in the writings of political scientists. Does the general public realize that a professor of political science has no more special competence in the field of economics than, say, Henry Ford in the field of history, or a physicist in his opinions about the new deal? Thoroughly discredited protectionist propaganda is cited as gospel truth without the slightest indication of the reception of such material by competent and disinterested specialists, and all the old hokum about our entrance into the war because of propaganda and loans is repeated without any sense of the questions that are more basic, such as: Why did German propaganda fail while English propaganda succeeded? Was it not because we were predisposed to accept the one, and reject the other? Did the Morgans become pro-ally because they made loans, or did they make loans because they were pro-ally. And how could "policy" correct such predisposition?

"Can We Stay Out of War?" contains a great deal of relevant information, an excellent documentary appendix, and the historical material on our neutrality policy is well presented.

The volume as a whole, however, should be considered as an autarchical supplement to the more balanced study by Dulles and Armstrong, "Can We Be Neutral?"

HARRY D. GIDEONSE.

A Princely Procession

MAKERS OF CHRISTIANITY, FROM ALFRED THE GREAT TO SCHLEIERMACHER. *By John T. McNeill. Henry Holt & Company, $2.00.*

FOR CENTURIES church history was a close second to political economy as a dismal science. One has only to look at the stately tomes of Neander, Mosheim, Gieseler, Schröckh, Kurtz and Schaff in any seminary library to experience a feeling of dusty depression. Emerson's dictum, "Life only avails, not the having lived," stands vindicated before our eyes. Perhaps the tendency to overemphasize theological conflicts, institutional pros and cons and politico-religious struggles was responsible for the dehumanizing of a most human subject. Modern sociology however set out to change all that. It did—but not as was intended!

Commencing with the interest to show how the individual is the product of his stock, his age and environment in general, the rewriting of church history has, curiously enough, led to the perception that the leading figures in the history of the church are more significant as causes than as effects. Dean Case brought this out in the first volume of "Makers of Christianity"; Professor McNeill, dealing with the next thousand years, by presenting individual studies of its most eminent figures, provides us with what is probably the best survey in English of the whole field. Holding our interest unflaggingly by vivid, dramatic, sympathetic delineation of thirty-one strong personalities, which serves as the hempen cord within the strands of a steel cable, he braids into the narrative the important strands of social, theological, literary influence we realize to be indispensable, and provides us with a memorable and inspiring conspectus. The book is not only a masterpiece of critical scholarship, thoroughly up to date; it is an achievement of literary skill and grace, in which American historiography, in comparison with English and French, has been notably deficient.

Teachers of church history will, of course, find it indispensable. Teachers of adolescent and adult classes in the church program will welcome it with enthusiasm and use it with confidence. For their guidance it may be well to name the great Christians presented: Pope Nicholas I, King Alfred, Abbot Odo of Cluny, Bernard of Clairvaux, Norbert of Xanten, Gregory VII, Innocent III, Lambert the Stammerer, St. Francis of Assisi, St. Elizabeth of Hungary, St. Catherine of Siena, John Scotus Erigena, Anselm of Bec, Abailard, Aquinas, Erasmus, Peter Waldo, Marsiglio of Padua, Wyclif, Hus, Luther, Calvin, Cranmer, Knox, Faustus (and Laelius) Socinus, Arminius, Loyola, Wesley, Leibniz, Schleiermacher. These were chosen "for creative force and influence in the development of Christianity" and the book was planned to convey to the reader "something of the interest and poignancy of man's perpetual moral warfare; to quicken his understanding of life's true values . . . by sharing the company of some of the world's dynamic and history-shaping personalities, whose faith and purpose have been as a pillar of cloud and of fire to guide the march of humanity."

The book abounds in quiet touches of humor, as in praising the ability of Innocent III in collecting Peter's pence from the Scots, or Loyola's change of policy in Paris because, "not knowing the French language, he could not advise the women of Paris about the sins and virtues." Not only humor but good humor abounds, even to the extent of touching somewhat too lightly upon Innocent's perfidious correspondence with Raymond of Toulouse and the former's responsibility for the savage spirit of the crusade-inquisition development. When a second edition of the book is prepared, we hope that our gratitude will, if possible, be increased by finding therein a chapter treating of Louis IX, Frederick the Wise Elector and William of Orange. Possibly one, too, on creators of Christian art, such as Giotto, Brunelleschi, Michelangelo, Rembrandt. And if John Locke could be squeezed in beside Leibniz, could there be any objection? Not on the part of the readers, certainly.

CHARLES LYTTLE.

Paul Disentangled

A MAN IN CHRIST: THE VITAL ELEMENTS OF ST. PAUL'S RELIGION. *By James S. Stewart. Harper & Brothers, $2.50.*

THIS book gets off on the right foot. The subject is Paul, and it is Paul that the author talks about, not Paul the peerless systematic theologian or philosopher, not the inventor of Paulinism, but Paul "the man in Christ." The conviction, he says, has grown upon him that "union with Christ, rather than justification, or election, or theology, or indeed any of the other great apostolic themes, is the real clue to an understanding of Paul's thought and experience." This Ariadne thread he has held firmly in his hand, and it has lead him to his goal—a deep and rewarding knowledge of the man to whom to live was Christ. This is not a new emphasis. Many writers have stressed it during the last decade; none the less it is far from being universal. We still hear—though fortunately not so frequently as ten years ago—the nonsensical slogan, "Back to Jesus," which sounds a deal more pious than it actually is. Any book which by stressing the real Paul reveals the absurdity of this nonchalant dropping of the pilot is worth while.

Mr. Stewart is a Scotch minister lecturing in New college, Edinburgh, and the American reader knows it. We would not expect the book to be destitute of a theological emphasis, nor is it. Rightly does the author take exception to the familiar cry, "Religion without theology." Hegel was right: "Das Denken ist auch Gottesdienst." And none knew it better, he believes, than did Paul. None the less it is Paul the dogmatist, the doctrinaire thinker, the creator of a philosophy of religion, the constructor of a system, who has ruined Paul, the man in Christ, for thousands. "In Christ," the phrase which Deissmann rescued after 1800 years oblivion, does imply mysticism, but not of the sort which drives both Barthians and Scotch theologians into a frenzy. It engendered no soft sentimentalism in Paul, nor should it in any of his followers. It is in essence the recognition of the obligation as well as the privilege of the one who has passed from death to life: *Werde das was Du bist.* Thus this doctrine of union with Christ, far from being a sentimental vagary, is actually the sheet anchor of his ethics, which in turn, far from being reduced to the loose grouping of disjointed moral maxims, appended to his several letters as a sort of anticlimax after the matters of real impact were finished, is the core of his gospel.

Two emphases appear again and again in the six chapters: (1) the necessity for a correct and worthy knowledge of God, and (2) the impossibility of understanding Paul unless we see him in every respect the "man in Christ." It is not against those who have politely bowed God out of his universe that he protests. Such notions are naturally outside the vision of this doughty Scot who finds it natural to say: "What this spirit has forgotten is that, if God should mark iniquity, there is not a soul anywhere which could stand before him for one moment; while as for the idea that man may put God in his debt by his obedience, the fact is that even if he were to wear his fingers to the bone in God's service, even if he were to burn out his brain and beggar his soul in utter devotion, he still would not

so much as have begun to establish a claim upon God." Again and again he finds himself in heartiest accord with Barth's "noble discussion of such themes as the righteousness of God." What Stewart attacks is the presentation of God as the unlovely character in the story of man's redemption. To see him in the role of the sulking and offended Achilles who must be propitiated—that is sacrilege. For a Scotch theologian to say this is news!

Again he is so bitterly opposed to those who have represented Paul as a liability to Christianity, because of the various doctrines which Paul has been forced to sponsor, that he actually swings to the other side. He can find nothing new in Paul. Not only the frequent quotations which Paul made in his letters of words of Jesus—and how much more must he have done this when preaching to the unconverted—but the whole tone and trend of his religious teaching is direct legacy from Jesus. His radical attitudes toward the Jewish law, his teaching of the kingdom of God, even his Christology—"for Jesus was never anything else but central to his own religion"—all this was a perfect replica of Jesus' own views. Hence "the charge that Paul changed the character of the original gospel is baseless." All this appears to me highly debatable ground, but not to Mr. Stewart.

It would be easy to clash swords here and on several other points—for example, I find myself quite dissatisfied with his picture of Paul's "disillusionment" in his pre-conversion days—but it would tend to obscure the real contribution of the book, and that would be a pity. I have little patience with reviewers who feel each review must close with forefinger extended: "If *you* are intelligent, you will go at once to your nearest bookseller and buy this book." That smacks too much of radio advertising. Accordingly I shall not say it here. None the less I am very glad that I have this volume on my shelves, and expect to reread many sections of it repeatedly.

MORTON S. ENSLIN

Confessions of a Publisher

CHRONICLES OF BARABBAS—1884-1934. *By George H. Doran. Harcourt, Brace and Company, $3.50.*

EVERY lover of books will be interested in these "chronicles" of this outstanding publisher of books. In no sense does he attempt to write an autobiography, as such, nor does he follow any chronological order through his fifty years in the publishing world. Instead, he groups his reminiscences under topics and writes with the freedom of one who has not kept a diary.

First the author runs quickly but observingly through his personal publishing history. Then he turns to a series of chapters on fellow publishers; then to a group of English and American writers—knights, earls, editors, novelists, presidents, ambassadors, prime ministers, dramatists, poets, humorists—with one very revealing chapter on doctors of divinity and another on evangelists.

From the first buddings of this Irish Presbyterian lad in Toronto in 1884 to his experience of describing himself to Dr. John Roach Straton in New York during the post-war controversies, there is a highly interesting personal record of religious experience. From his early days in Chicago with Fleming H. Revell, when they made the mistake of refusing to publish Charles M. Sheldon's "In His Steps," right on through his experiences in the world war and following, this is a fascinating account of the varying vicissitudes of the publishing world. From the "evangelistic" pamphleteering of the 1880's to the eugenic experiments of Arnold Bennett and H. G. Wells, here is a cross-section of a half century no minister can afford to miss.

The veteran publisher writes with rare good humor. Take, for instance, the pious saint who became so mightily interested in the stock market in the early days. He attended a prayer meeting one night, but his mind was far from spiritual things—for when the minister announced a hymn, and he failed to get the number, he excitedly called out: "How much?" There are pages of high mirth sprinkled throughout the book.

Again, he had the good sense to know what to leave out, as well as what to put in. With the excellent judgment of a good editor, he passes over the familiar phases of lives and circumstances, to include only those matters of interest which fifty years of publishing would dictate to him.

The title? The legend goes that Lord Byron did a bit of service for his publisher, the second John Murray. In acknowledging it, the publisher sent a handsomely bound copy of the Bible to Byron. The poet, "repelled by this highly irrelevant if not completely hypocritical expression," sent the Bible back with one correction. In the passage in Matthew which reads, "Now Barabbas was a robber," Byron changed one word to make it read: "Now Barabbas was a publisher!"

As I say, everyone who loves books, book writers, people in general and personal reminiscing will not want to miss this fascinating volume by one of America's publishers who has just closed a half century in the field.

FINLEY KEECH.

Reconciliation of Philosophy and Religion

PHILOSOPHY AND FAITH. *By Dorothy M. Emmet. Student Christian Movement Press, London, 4/6.*

JUST what is the relationship between philosophy and religion? How can the alleged tensions between the two be relieved? This book addresses itself, in the main, to these questions.

Take the latter first. Historically, there have been five solutions of these tensions. (1) Philosophy must genuflect before religion and its alleged revelations, that is, Catholicism (and orthodox Protestantism). (2) Religion must submit to philosophy, that is, eighteenth-century natural theology with its rationalizations of religion into proofs. (3) Each must stay within its own borders with a demilitarized zone between. Religion consists of a mystic, warm feeling; philosophy remains skeptical and positivistic; and between lies the unprofitable, unknowable no-man's land of metaphysics. (4) Philosophy may flower into a religion, as it did with Plato, Plotinus, Spinoza (William James, too, for whom philosophy was a way of salvation). (5) Religion is philosophy undeveloped, a symbolic and mythical level to be superseded.

None of these solutions effects a happy marriage. We need a more adequate view of each field. Religion offers certain appreciative insights which philosophy, as an intellectual enterprise, cannot give; philosophy worthy of the name must consider religion along with other data of experience. Religion is essentially an insight into something demanding worship. Philosophy criticizes, evaluates, harmonizes, makes explicit, data from whatever source. It breathes the air of concepts even though it must make use of symbols to express much of its data.

Religious philosophy faces our younger contemporaries in terms of three urgencies: a demand for definite commitments; a reaction against the label of "liberalism"; and a demand that thought get into action. How shall the genuine philosopher square with these demands? The first: never should he be an opportunist or allow his integrity to be betrayed; always should he propagandize definitely and avowedly for the truth as he sees it, for, though doubt continually haunts him, his mind uncon-

sciously is becoming crystallized with seasoned convictions. The second: liberalism is not synonymous with wholesale toleration nor individualism with social apathy; the genuine philosopher will discriminate among liberalisms (the cult of the contemporaneous) but will forever be committed to persuasion against unintelligent coercion. The third: Heaven and the philosophers save us from mere action as a criterion! Always there is lurking the *whereto*, the *why*, the *which way*.

How about the philosopher and the church? "The philosopher may best make his contribution even to the tradition of the church by keeping a certain detachment from it. But it must be no mere attitude of indifferent detachment. It must be a real vocation." "If he can keep his integrity and remain loyal to his commitment as a philosopher within the Christian church, in the long run surely his gain is immeasurable."

I like this book—perhaps because there is so much in it that expresses my own thoughts. The author's conception of philosophy as a progress toward clarification and not a consummation hits the nail on the head. The exposure of assumptions (insights, patterns, good or bad) which underlie all views, scientific, philosophical and religious, is another nail which goes right into the board. The older Ritschlians will recognize with hurrahs the thesis underlined that judgments of value are implied even in the most objective scientific approach; and that, accordingly, religious judgments cannot as value-judgments be disposed of on that score. Though the author is critical of him, Professor Wieman comes in for, I think, a sound appraisal: his views are addressed to those for whom a religious philosophy must begin with scratch! This book can be read easily by those who are beginning their philosophical quest and profitably by those who have already begun the long, long climb.

VERGILIUS FERM.

Toward Mutual Understanding

THE AMERICAN WAY: *A Study of Human Relations Among Protestants, Catholics and Jews. Edited by Newton D. Baker, Carlton J. H. Hayes and Roger Williams Straus. Willett, Clark & Company, $1.25.*

"IF I COULD have my prayer for America," says Hon. Newton D. Baker in his chapter, "Our Times," "I would pray that the time should come when all through the world—wherever there is any prejudice of the disfiguring and corroding kind, wherever men hate each other, ostensibly or really, because of religious or racial differences, or wherever injustice is practiced—men would again look to America and say: 'There is a country in which the citizens cooperate about their common concerns, respecting one another's differences of opinion and belief, respecting one another's differences of cultural aspirations, letting the musicians have their way and the artists theirs and the artisans theirs, without blame attaching to anyone.'"

I have read many books on human relations, racial and religious. This is one of the very best. If the reviewer should say that this is the report of the Williamstown Institute on human relations held under the auspices of the National Conference of Jews and Christians at Williams college last August, the reader might think of something dry. The fact is that it is a marvelously interesting book. I was a member of the institute and I must confess that this book is almost as stimulating as the institute itself. It is an interpretation and digest of lectures and group discussions on topics that run the gamut of human interest: "What can we learn from Germany?" "Contributions of Psychology and Sociology," and a lecture by Alexander Woollcott.

The problem with which the Williamstown institute dealt emerges from the fact that there are in the social outlooks and habits of every man vestiges of old, noncooperative tribalisms and insensibilities to the rights, values and feelings of other culture groups. The question that was always to the fore in Williamstown was: How can people who are unlike live together harmoniously and cooperatively? Can man outmode tribal ways of behaving in his collective relationships?

The institute delved into history, sociology, education and religion and brought out some very rich ore indeed. There is the chapter by Professor Carlton J. H. Hayes of Columbia university (one of the co-chairmen of the National Conference of Jews and Christians) on "The Contribution of History to Group Relations," one of the meatiest essays that one could find anywhere. Or, the chapter on "Specific Problems and How to Deal with Them," which is full of ideas that can be carried out in any community.

This is a valuable, even an exciting book for one who is interested in a better America and a more vital religion. One would like to quote from almost every page, but the editor will not allow it. It should be read by every minister, priest and rabbi, and by all workers in religious education. It is a guidebook in practical religion.

JAMES M. YARD.

The Dangers of Discipline

ANTONY (VISCOUNT KNEBWORTH), A RECORD OF YOUTH. *By the Earl of Lytton. Charles Scribner's Sons, $3.00.*

FIRST and chiefly this book, which the author tells us was originally put together for private circulation as a memorial to his son, is a picture of the youth and early manhood of a fine young Englishman who seems to have embodied in many ways the noblest traditions of the British nobility. In that aspect it is beyond criticism or comment.

But there are other aspects which invite reflection. First as to general social philosophy: " 'Only gods can stand freedom; we turn bad on it.' . . . That is the reason . . . why I want to be a Roman Catholic and perhaps why I am in politics a tyrant and an autocrat and not a democrat, and why I believe in war and guns and not peace and arbitration and conferences." More specifically about war: "The war's the thing." And again: "My grouse about the war is this—I missed it." More specifically about the human race and about Catholicism: "The world is full not of wise, enlightened men and women with souls and taste and the gifts of self-determination, but of fools who don't know what to do with themselves economically, philosophically, ethically or esthetically. . . . That is why I admire the Catholic church. It realizes what the world is and has fitted its religion to the world, saying, 'You can't be happy yourselves; you can't know; you can't think; you're all just wet. We will make you happy and save you thinking and give you that simplicity and sweetness and gaiety which you are vaguely groping after.' And they do it."

The bitter irony was that this despiser of individual freedom, this lover of discipline and war, met his death, less than a year ago and only a few months after writing these words, because he followed that principle. Flying his plane in military formation, he dived too low because his leader had dived too low. As his father, Lord Lytton, puts it: "The subsequent enquiry established beyond question that no blame attached to him. There had been on his part no mistake of pilotage, no lack of skill, no error of judgment, no fault of any kind, only the rigid regard for duty which was to be expected from him. He followed as he was bidden to do, even unto death." If "only gods can stand freedom," perhaps it is equally true that only gods can be trusted to give commands. And if the little tin gods who operate all the autocracies and dictatorships—political, military and ecclesiastical—are so notoriously incompetent to deliver the

security and salvation they confidently promise to bewildered humanity, perhaps the best thing humanity can do for itself is to make what use it can of its admittedly imperfect wits.

W. E. G.

A Defender of Democracy

WHY DEMOCRACY? A STUDY IN THE PHILOSOPHY OF THE STATE. *By Jay William Hudson. D. Appleton-Century Company, $2.00.*

PRECISE meanings are the tools of thinkers; hazy meanings are the tools of demagogues. When words like "democracy" and "freedom" become the weapons of partisan interests which pervert them to their own use until all their significance seems to have disappeared, the man performs a real service who defines them again with reference to their historical meaning. Professor Hudson has performed such a service. He has penetrated beyond the external form of democracy—which Thomas Carlyle used to describe as mere vote-counting, a mechanism valueless in deciding the proper national authority—to a body of idealism which uses the mechanism to maintain itself; and he interprets this idealism as the necessary expression of the deepest human desires.

Democracy has made itself felt most often by the assertion of rights, such as the right of habeas corpus, of trial by jury, of educational opportunity, of the ballot. But Mr. Hudson wisely refuses to treat such rights as fundamental. He sees that the rights demanded in a patriarchal society will not be those demanded in an industrial society. But he does assert as universal the right of an individual to an unhampered development of his personality, in harmony with the needs of other men and under the guidance of reason. This he properly regards as essential to the deepest human needs. Selfish and impulsive though they often are, human beings find their greatest satisfaction in the growth of social wellbeing, and must have opportunity and free discussion in order to attain that satisfaction. Hence the unrest of mankind under autocracy and the increasing demand until recent times that the populace should have a voice in the government which guarantees its fundamental right.

Mr. Hudson deserves the reader's gratitude for clearly and definitely revealing the ultimate need which underlies democratic government. But he goes further and asserts, in the central theme implied by his title, not only that democratic government can satisfy this need, but that it is the only government that is likely to satisfy it. That democracy is weak, he freely admits. But autocracy not only fails to stimulate, but is driven in self-defense to hinder, the proper development of the individual. And he gives reason for believing that even our partial democracy is more successful than any other government would have been, and that it will improve. He believes that, while the populace cannot choose the most effective governmental measures, it does know better than any one individual what are the purposes of its life. It will use the ballot, he thinks, to choose experts to further the ends which it desires. Human inequality he recognizes as a biological fact. But, going back to his original definition, he finds necessary equality before the law, and—another aspect of the same condition—equal freedom for each person to attain to his greatest development. This equality and freedom can be secured only if each individual has an influence in the direction of the government.

At a time when democratic government is being threatened by economic disorder, its supporters will be glad to have Mr. Hudson's clear and forcible defense. The specific task fulfilled, the author ends his book, modestly leaving problems of detail to the expert.

Is it ungrateful to wish that he had gone further? Mr. Hudson has been nobly conservative in unveiling the ideal of the democracy in which we share; has he been conservative in another sense in attaching himself too strongly to the historical form of democracy in England and America? I do not know; I wish I did. But there are disquieting signs. There is the assumption that coercive government should be at a minimum. This may, in literal meaning, be true. It is not the same as saying that the government should not extend its operations into new regions. But it is plain today that one of the chief enemies of the individual's spiritual welfare is economic oppression. In one fashion or another, the government must enter the economic field; and its power there will be revealed partly as coercion. Do we have here a memory of the naive assumptions which preceded the world war?

Again, though Mr. Hudson sums up the "case against democracy" very fully, he disposes of some of the objections with surprising ease. The populace really is suspicious of experts, he admits. But he counters with the amazing assertion that if an expert "is not expert enough to devise efficient means by which the people shall grant him his true function, then his supposed expertness is, indeed, open to serious challenge!" That is, an expert schoolteacher or postmaster must be an expert politician; and the road must remain open to spoils politics. The experts, he reminds us, come from the people. Do they? We hear the constant advice to young men of established and wealthy families to devote themselves to politics; and certain very important experts are the lobbyists, supersalesmen representing great corporate or individual fortunes.

The fact is, the author seems possessed of a happy fatalism. And all the time democracy is fighting for its life, not merely in Europe but in our own commonwealth, against powerful corporations, irresponsible control of the radio and the press, the military clique, and its own ineptitude. It is this imminent peril which indeed gives this book its significance. War abolishes democracy; it does not, as Mr. Hudson says, extend its control. The growing intolerance of economic dispute brings dictatorship. Democracy can die; and autocracy has in the past shown itself very resourceful in so controlling public opinion that it will not quickly come to life again. And yet democracy is unspeakably precious. As Mr. Lewis asserts in his last satire, the defense of free speech is of more importance even than the quarrel between capitalism and communism.

Of this danger Mr. Hudson seems oblivious. But is he? Perhaps only his rigid restriction of subject makes him seem so. In that case we can hope for another volume as cogent as this one, dealing with the pathology of democracy and with its dangers and defenses. It is needed.

RALPH HINSDALE GOODALE.

And What Is a Socialized Series?

A STUDY OF RURAL SOCIETY: ITS ORGANIZATION AND CHANGES. *By J. H. Kolb and Edmund deS. Brunner. Houghton Mifflin Company.*

THIS volume is part of a current series now being issued by the publisher under the general editorship of Professor William F. Ogburn, of the University of Chicago. It is a timely and, on the whole, a valuable book, if one does not care too greatly for literary charm, or for the minutiae of research and scholarship. It provides the rural community leader as well as the general reader with a comprehensive and up-to-date survey of American country life and its problems. Its sections on rural cooperation, the Agricultural Adjustment act and other new deal measures in their relation to farm and village interests are especially to be commended.

For the past two decades studies of this kind have tended to define the rural community largely in terms of its trade area,

and to treat of economic processes as constituting the nub of the rural problem. These authors, however, definitely take their stand with an increasing group of students who repudiate this view as inadequate and misleading. "Social science," they say, "is the poorer because of the assumption—that anything somewhat economic is wholly economic. Sociology has much to contribute through adequate analysis of the social aspects of economic events, movements and organizations. It can, if it will, breathe the breath of life into the 'average man' and the 'economic man' of the older school of economists." To this end, the rural sociologist must study all rural problems, including the economic, within their comprehensive social setting and in their far-reaching social implications. In fact, rural economic organizations are, in many respects, "affected by the same factors and in somewhat similar ways," as are rural organizations formed for noneconomic purposes.

This point of view is consistently maintained on the level of the description of social facts, but unfortunately it is not carried down to the deeper level of the scientific explanation of social processes. If rural organizations, economic and noneconomic, "are affected by the same factors in somewhat similar ways," the study might be expected to pass beyond a concrete description of what these ways are to a theoretical explanation of them in terms of the generalized processes they reveal. What are these similar factors and ways? Scientific analysis discloses them to be the capacities and energies of man's original nature in active adaptation to a geographical setting, but this is taken for granted by every modern sociologist as a starting point. Underlying these similar ways are similar patterns of thought, feeling and behavior established in the traditional culture. Policies formulated to deal with social issues may conform ever so realistically to objective requirements, they may be ever so workable in practice, but if they are in conflict with the established culture, they have little change of adoption. Of course the authors recognize that "it is part of the equipment of the rural sociologist to understand the motives and histories of the traditions he seeks to change," but they do little to further such understanding. Little light is thrown on our tradition of "rugged individualism," for example, by the mere statement that it was "engrafted on American culture" by the pioneer, for it bears upon it the marks of its history, and the "big guns" of the coming political battle to preserve it are less in evidence in the "wide open spaces" than in the canyons of Wall street and the corridors of the stock exchange. The authors acknowledge that they are frequently discussing problems and conditions "which have their roots in an age that is past—but persist as a part of tradition." But if their problems turn out to be fundamentally problems of culture, why not treat them as such?

The volume effectively disposes of a number of popular fallacies about the rural scene. Among other things, it demonstrates with an abundance of factual detail the persistence and significance of religion as a factor in group life of the rural neighborhood, the increasing importance of the village in rural social organization, and the ability of the small town merchant to modernize his methods and to survive and prosper in the face of the fierce competition of the chain store, the mail order house and the larger urban center now so easily accessible by motor. On the other hand, the data are not encouraging for those who hope for "the revival of village life" through industrialization. (The very phrase reveals a misconception, for village life on the whole has never declined.) Village industries have a high death rate, and are for the most part small. The most successful of them are far from urban centers and are devoted largely to the processing of rural raw materials, such as food, textiles, leather, clay and forest products.

The authors are at their best when summarizing and bringing down to date their own community researches for which they have won richly deserved recognition for more than a decade. But in other sections of the book they are the victims of their own timeliness. Here ambiguous statements and errors of fact appear with a frequency which suggests that the authors have incorporated the results of research assistants without close scrutiny, and that the editor has not read the manuscript. Some statements in the text are contradicted by the statistical tables published on the same page, some are of such a nature that they should have been picked up by a competent proofreader, and others are of doubtful validity, but the citations to sources in footnotes are so incomplete as to make verification a laborious, and sometimes an impossible, task. The volume gives evidence of hasty preparation, and is not well knit together.

Reading this book brings to a focus a question that has been agitating the mind of the reviewer ever since he was seduced by one publisher into agreeing to provide a volume for one "Sociological Series," and was confronted with a similar request for a second volume by another. "What is a Sociological Series, and what are the functions of an editor?" The reviewer had always assumed a series to indicate a number of logically related books systematically covering a well-defined segment of a field of knowledge, and that the editor should select the authors and criticize the manuscripts with a view to securing some degree of uniformity and consistency as to scope and method, if not also as to viewpoint. He assumed that a series was a planned group of volumes, and that the editor was responsible for the planning. But a glance at either his correspondence with publishers or at the various "series" that now burden his shelves proves that these were only assumptions. The volumes in question are related only in that they are the same size, bound in the same style, and sold at the same price. Publishing is a highly competitive business, and rival houses are accepting promising manuscripts from whatever sources and through whatever channels they can get them. The function of the editor seems to be reduced in such cases to the prestige value of his name in calling attention to the books, for a recent reading of three volumes belonging to three different series furnishes convincing proof that they bear no responsibility for the contents. Evidently series never seriate, and editors rarely edit.

HOWARD E. JENSEN.

Who Owns America?

RULERS OF AMERICA. A STUDY OF FINANCE CAPITAL. *By Anna Rochester. International Publishers, $3.50.*

THE SUBJECT of this big book—big in the prodigious research that lies back of it and in the nature and the significance of the tale that it tells—is "the structure and pattern of finance capitalist control." And far from being academic, that subject touches the daily lives of all of us intimately.

The essence of finance capital is the fusion of banking and industrial interests. This development was described by Lenin in 1916 in his classic essay "Imperialism, the Highest Stage of Capitalism," which forms a sort of text for this study.

The author begins by describing the amazing empires of each of the three dominant families in our financial world—the Morgans, the Rockefellers, the Mellons (and she pauses in each case to note how the workers have fared at the hands of these overlords). The three houses are interlinked and form the backbone of a financial oligarchy. Some of the myriad connections between each two of the three groups are traced; but also their rivalries. Morgan and Rockefeller, for instance, work together in such great corporations as American Telephone & Telegraph, New York Central Railroad, Columbia Gas and Electric; and Morgan has floated bonds for Rockefeller's Standard Oil of New Jersey. But the two interests are long-time rivals in the field of banking. A later chapter on monopoly and competition deals with this typical paradox of

capitalism, which is a chief cause of its instability. The motivation, of course, is profit-making: which way lies the bigger loot, in cooperation or competition?

Other big capitalists naturally come into this story—Kuhn, Loeb & Company, Henry Ford, the du Ponts, the Guggenheims, the Vanderbilts and many others.

The second section of the book brings into the picture selected industries. The titles are descriptive: Dominant Oil Monopolies; Copper, a Metal of Empire; Around the World With Electricity; DuPont Leads in Chemicals; Aviation, a War Industry (and a subsidized one); Steel, Guns, and War Machines; Railroads the Ripest Monoply. Two chapters that bring the story to our middle-class doorsteps are entitled Fleecing the Farmers and Driving Out the Small Trader.

Four important chapters in the heart of the book describe just how the oligarchy works, the precise manner in which the Wall street octopus crushes out our economic lives with its tentacles. One of them, Guiding the Streams of Capital, describes banking in its two aspects, commercial and investment; and the banks' control of the outlets for security issues. ("So it is not merely public spirit which places financial leaders on the boards of universities and foundations and church and charitable endowment funds. . . .") Another tells of the procedures by which finance capital rules industry—not primarily by ownership, though the members of the oligarchy and their families and their connections, including those to whom they give valuable tips, are immensely rich; but by "control of the banking mechanisms, the sluices through which must pass the great streams of capital needed, under the profit system, for modern, large-scale industry." There is a discussion (to be recalled and used during the coming political campaign!) of the control of government by these financial and industrial overlords. There is a chapter, surely very useful to religious leadership, dealing with the widening of the gap "between rich and poor, exploiters and exploited."

Will the rulers maintain their power? The section of the book that raises this question describes by dates, places and occasions the development of "Wall Street's Foreign Empire." The answer to the questions lies—to how great an extent?—in the hands of the exploited workers abroad and at home and of their allies—of all of us who come to an awareness of the truth of the doom that the author pronounces upon capitalism: "Its historic function is completed."

WINIFRED L. CHAPPELL.

Birth and Growth of Liberalism

A HISTORY OF EUROPE. VOL. III, THE LIBERAL EXPERIMENT. *By H. A. L. Fisher. Houghton Mifflin Company, $4.00.*

WITH this third volume, covering the period from the outbreak of the French revolution to 1935, Mr. Fisher completes a history of Europe which, within the limits consciously assumed by its author, has no superior. These limits involve the exclusion of a vast amount of detail which would be included in an ordinary textbook and also the absence of any considerable amount of discussion of intellectual or religious movements except where these clearly registered themselves in concrete events. There is, for example, no mention of Fichte, Schilling, Schleiermacher, Consalvi or Pacca. The Vatican council, the infallibility decree and the Kulturkampf are not mentioned. The brief reference to the loss of temporal sovereignty in 1870 would be scarcely intelligible to those not already informed, and there is no mention of the recent recovery of it. Readers who have a specific interest in the religious history of the period, or who believe that the history of religion is a vital and important aspect of the total cultural life, will feel that this element is not adequately recognized.

But Mr. Fisher is not writing a history of religion, nor even a comprehensive history of culture. One feels that his primary interest is in the changing forms of government and of social organization, and in these as indices and instruments of the human spirit in its struggle for liberation. The subtitle indicates the *leitmotif* of the whole treatment. From the French revolution—or indeed from the days of Locke in England and Voltaire in France—down to the current reaction toward dictatorship, the principal events in European history have been either experiments in liberalism or the reactionary efforts of illiberals to frustrate those experiments. The author is hopeful, but not too confident of the final issue.

The whole treatment is a judicious blend of carefully studied statements of fact and sound opinion. Fisher has a wealth of historical scholarship which commands the respect of all professional historians and an equal wealth of good judgment as an interpreter of events. Added to these, he has a literary style which makes the reading of his book a delight as well as an enlightenment. Something was said in these pages recently about the none too long list of historians who can *write*. H. A. L. Fisher is one of them.

W. E. G.

A Philosophy of Freedom

FREEDOM IN THE MODERN WORLD. REASON AND EMOTION. *By John Macmurray. Appleton-Century, each $2.00.*

THESE two short books are the outgrowth of a series of radio talks delivered by John Macmurray over the British broadcasting system. The author is an eminent English philosopher on the faculty of the University of London. As Mr. C. A. Siepman, who arranged for the talks, said, "They produced a miniature renaissance among thousands of English listeners." "Freedom in the Modern World" was published in 1932 and has been through four impressions. "Reason and Emotion" was written to meet the demand for further development of certain themes in the first book, especially the function of emotions in human life and a restatement of ethical principles. The two books really make one unit. Since the British public has found these books so practical, so simple yet profound a statement of their problems, it is likely that the American public will find them of equal value.

Professor Macmurray's main thesis is the necessity for real freedom in living if we are going to achieve mature, integrated personality. We have gained freedom of thought, but have never achieved freedom of emotion. By freeing thought we have gained a steady growth in knowledge. By refusing to free emotion we have left ourselves at the mercy of social prejudice and traditional conviction. To free emotion would mean the building of a faith so that, by honest feeling honestly acted upon, we should gradually discover what was really good and build it into the structure of our lives.

Science has accumulated a vast amount of knowledge, but science cannot evaluate knowledge. Knowledge is power, but emotion is the master of our values and of the uses, therefore, to which we put our power. Value is emotionally apprehended. Until our emotional life is free and real, we cannot discover any permanent standard of values. We have long relied on and exalted all those expressions of life which are intellectual: science, law, power, duty. We distrust our emotions and hardly think it necessary, or even possible, to train our capacity for feeling. This involves reality in feeling.

Reality in thought means to think in terms of experience, of actuality, of what is important. Reality in emotion is to feel actual and important relations in life. Our search for morality ends in the recognition of personal relationship as its central problem. Reality between people is the basis of freedom. This personal reality expresses itself in spontaneous objectivity.

He defines reason as the capacity for objectivity. To be real, emotional development must have objective references. Reason relates itself to emotion by making it objective, that is, making it correspond to and apprehend reality. Reason in the emotional life determines our behavior in terms of real values. When thought is not real, it is illusion; when emotion is not real, it is sentimentality.

The author distinguishes between three levels of living. First, the individual life, characterized by the ideal of rugged individualism. It is the egocentric, aggressive, acquisitive life which we often mistake for real life. Second, our social life, lived with others for a common purpose. This includes most of our community activities. But since the purpose of any group is only one of many purposes, we enter such relationships with only part of ourselves. Third, the personal life, that life in which we give our whole self, best expressed in true friendship. Its only purpose is the joy of being ourselves with others. Here only can full personality exist. The personal life is based on equality of persons as persons. Their differences enrich the relationship if this essential equality exists.

He applies this thesis of the personal life to two fields, that of sex and that of religion. In applying it to religion he distinguishes between science which is the impulse to control, art which is the impulse to appreciate, and religion which is the impulse to be ourselves fully through others. Religion is, therefore, the one field which includes all living. He explores religion at different stages of maturity. Religion that would control deity by magic, sacrifice and ritual is still immature, as is religion which expresses man's relation to deity through obedience to law or through duty. Maturity of religion waits on the development of consciousness, upon the sharing of the mature consciousness of a religious genius with the community of mankind for its integration.

ISOBEL WASSON.

Capitalism vs. Social Security

FAREWELL TO POVERTY. *By Maurice Parmelee. John Wiley & Sons, Inc., $3.50.*

DESPITE its somewhat flippant title, this book does not offer the superficial suggestion that "happy days are here again." It is a serious study of the present plight of capitalistic economics and a portrayal of what, in our country, could be done under adequate social planning.

Capitalism, as we are often told, is being convulsed by its own inner contradictions. Dr. Parmelee not only recognizes them in his analysis of our present collapse but he catalogues them, one by one, in a veritable chapter of horrors. Here are a selected few:

4. Capitalism stimulates production so long as it is profitable, and then checks it. This with a total disregard of the general welfare.

5. Capitalism can plan under its own narrow limitations, but it stubbornly resists social accounting and planning, thereby maintaining anarchy in the economic world.

6. Under capitalism, production and consumption are antagonistic in the sense that the citizen as a producer is arrayed against himself as a consumer.

8. "Freedom" under free private enterprise does not promote freedom in the long run, but rather a form of mass enslavement under vast monopolistic institutions and systems.

12. Although capitalism is international in theory, and business enterprise is world-wide, capitalists utilize nationalism to secure monopolistic and discriminatory privileges, thereby giving rise to international warfare.

25. Economic insecurity under capitalism forces thrift upon the individual. His savings and investments, however, become a glut upon the market and clog the wheels of business enterprise.

26. Capitalism utilizes science, invention and technology to promote profits, and promptly neglects and suppresses them for the same reason.

There are 27 others but these illustrate how, step by step, the reader is led to the conclusion that whatever virtues capitalism may have possessed under the blessings of an expanding world market have now turned to irredeemable vices.

Over against this dark picture Dr. Parmelee sets, by way of contrast, our vast possibilities under social planning. All the wastes and contradictions now inevitable under capitalism would be either eliminated or drastically reduced. All high pressure advertising, for example, with its deliberate policy of deception, would be swept aside. Life insurance companies would cease to function once the more adequate and comprehensive scheme of a cooperative society would make them unnecessary. All forms of speculation, so dear to Wall street and the Wall street mind, would likewise become obsolete as also would all banks and banking institutions in the old familiar sense. Indeed, our very monetary system would disappear as new conceptions of exchange of goods and services would be developed without the hampering obstructions imposed by a competitive profit-seeking economy.

Many readers will be startled by such a bewildering array of nonessential institutions, functions and human endeavors to which we are accustomed under capitalism, and which, in a socialistic society, would simply cease to exist. And although the picture is not overdrawn, the sheer audacity of its being presented in just this categorical fashion may constitute its most serious weakness; for to discuss the ultimate goal of socialism without first pointing to the stupendous obstacles which radicals must overcome as they seek its establishment is often poor strategy.

But this is, after all, a small matter. The important fact is that here, almost for the first time, is a serious American textbook in economics which accepts the necessity of social planning at the beginning rather than simply at the end. Its author, moreover, is not just a well trained economist. He is also a seasoned traveler and journalist who has observed the economic and cultural processes under fascism and the social democratic state as well as under bolshevism. What he says makes good reading for everybody as well as a required study for every serious student of American affairs.

EDWIN T. BUEHRER.

The Supreme Court on Trial

NINE ABOVE THE LAW: OUR SUPREME COURT. *By John M. Henry. R. T. Lewis Company, Pittsburgh, Pa., $3.50.*

THIS BOOK is an aftermath of the recent decisions of the supreme court in litigation wherein the litigant contended that in passing certain laws congress had acted outside the scope of its authority as set forth in our fundamental act, the constitution, whereby the litigant had been denied the protection of the constitution.

The author's thesis is: "There is no express grant in the constitution whereby the laws enacted by congress may be tested to determine whether or not congress acted within the scope of its authority, as granted in the federal constitution, and therefore there is no implied power to reexamine a law to determine its validity or invalidity."

The treatise purports to be written especially for the layman and there is much quotation of alleged English authority to sustain the writer's contention. It assumes that the basic idea of English sovereignty is identical with that of our government. The reader should be reminded that this is far from the fact.

With us, sovereignty resides in the people. To provide machinery for the exercise of that sovereignty, a dual form of government has been set up. After thirteen years of tumultuous experience under the articles of confederation, it was apparent that the alternatives were chaos or some real national power. The result was a grant of power from the people to the federal government as set forth in the constitution. At the same time, all sovereign rights not specifically granted to the federal government were reserved to the states and to the people in the states. The problem is to mark out the boundary between the two jurisdictions. No such problem exists in the British and continental governments, and attempted analogies between their systems and ours are deceptive and dangerous.

To estimate rightly the part played by the supreme court, and to judge whether it exceeds its authority in declaring legislation unconstitutional, we must consider how a law comes before the court and just what the court does. Let it be remembered that the court never raises a question as to the validity of any law until a litigant comes into court petitioning for the redress of a grievance or the protection of an imperiled right. The constitution itself has guaranteed to citizens certain rights. A citizen who believes that he is being deprived of any of these rights, by act of congress or of a state legislature or otherwise, has no other recourse than an appeal to the courts; in last resort, to the supreme court. If he has not this remedy, he has none. The constitution itself provides that its guarantees shall not be left without means of enforcement, for it declares (article 3, section 2): "The judicial power shall extend to all cases in law and equity arising under this constitution, the laws of the United States, etc."

It will clarify much confused thinking on this subject to note well that the supreme court invalidates no law of congress except in the exercise of this constitutional power to adjudicate "cases in law and equity arising under this constitution, the laws of the United States, etc." To say that the court must ignore the constitution and enforce the law when the two conflict is to destroy the only possible instrument for enforcing constitutionally guaranteed rights; it is to declare that the judicial power does *not* extend to the field which the constitution specifically defines as that to which it does extend; and it is to subordinate the constitution, declared in article 6 to be "the supreme law of the land," to acts of legislation.

The important point at issue is not the relative rights of congress and the court, but the right of citizens to have recourse to some judicial tribunal for the enforcement of their constitutional guarantees. This has been well put by Mr. John W. Davis: "There is a curious misconception underlying much that is said and written on this subject as to the duties that the court is called upon to discharge. One might suppose from some of these outgivings that the court sat at the outer gate of congress waiting to visit a jealous censorship on the laws that issue from that portal, and that over them it had a general power of life and death, of approval or of veto. But august as are the functions of the court, surely they do not go one step beyond the administration of justice to individual litigants."

The author of this book builds up his thesis by devoting about one-third of his space to the debates in the constitutional convention. However interesting this may be, it has nothing to do with the construction to be placed on the constitution. It is a principle of statutory construction to look to the law to determine its meaning, not to what members of the law-making body talked about or proposed before the passage of the law. The author, indeed, quotes Judge Gibson of Pennsylvania to that effect.

The security of tenure enjoyed by the judges and their consequent freedom from the correction and restraint of public opinion seem to the author to be dangers in a democratic government. The frequency of five-to-four decisions is cited as proof of the unwisdom of resting such weighty decisions upon so slender a margin of opinion. Perhaps the most that such disputed decisions can prove is that human rights in concrete situations cannot be determined by mathematical formulae or by chemical reactions, and that, as Justice Holmes said, since the great body of law consists in drawing lines, reasonable men may differ widely as to where the line should be drawn.

CORINNE L. RICE.

Books in Brief

DAS UNBEKANNTE HEER: FRAUEN KAMPFEN FUR DEUTSCHLAND 1914-1918. *Von Marie-Elisabeth Lüders. E. S. Mittler & Sohn, Berlin, RM 5,50.*

In English this would perhaps have been called "The Army that Nobody Knows," meaning the army of women who worked behind the lines, keeping up health and morale, taking the place of the men who were at the front, and working in munitions factories. "No War Without Women!" screams the jacket. True enough. And that lays some responsibility upon women for seeing that the next war never happens. A book might also be written to prove that there is also "no war without children" as both workers and victims, but that would not sound so heroic.

WORLD HISTORY, *An Epitome in Chronological Order of Remarkable Events from the Creation Forward. By Robert Newton Waring. Fleming H. Revell, $1.75.*

This is in no sense a history, but is rather a chronological list of events. The author is more confident than most historians in assigning exact dates to events in antiquity. Adam and Eve were created in 4125 B.C. "2370, Nimrod founds kingdom of Babylonia." "2350, Founding of Egypt." "2117, Birth of Abraham." "1615, Genesis is penned by Moses." As it passes out of the region of the hypothetical and legendary, the table becomes more useful.

MODERN AMERICAN POETRY, A CRITICAL ANTHOLOGY. *Edited by Louis Untermeyer. Fifth revised edition. Harcourt, Brace & Company, $3.50.*

MODERN BRITISH POETRY, A CRITICAL ANTHOLOGY. *Edited by Louis Untermeyer. Fourth revised edition. Harcourt, Brace & Company, $3.50.*

For the purpose of these anthologies, "modern" poetry begins with the work of poets born in 1830. So Emily Dickinson leads off in the American volume and Christina Rosetti in the British. The youngest writers in the two were born in 1913 and 1909. These are, if one takes into account the critical and biographical introductions, the best anthologies in the world. Even in cautious mood, one cannot be satisfied to say less than that. It is little wonder that they have gone through several editions. Repeated revision has kept them down to date.

THE GARDEN ENCYCLOPEDIA. *Edited by E. L. D. Seymour. William H. Wise & Company, $4.00.*

Even if spring were not just around the corner—or, as Mr. Thomas Curtis Clark more vividly says, "a few miles away"—this would still be a fascinating book, for the true garden lover's interest is not seasonal, though his activities may be. Here is a wealth of information about flowers, shrubs, trees and vegetables, alphabetically arranged from "Aaron's beard" to "zygopetalum," and about all the processes of producing them. It is as copious in quantity (1300 pages) as it is comprehensive in its coverage of the field, and there are many illustrations.

THE ILLUSTRATED WORLD HISTORY, *A Record of World Events from the earliest historical times to the present day. Edited by Sir John Hammerton and Harry Elmer Barnes. William H. Wise & Company, $4.00.*

This sort of large and elaborately illustrated one-volume

history of the world has to win its way against an initial suspicion that it was designed as an ornament for the center table rather than for the instruction of serious readers. The suspicion is without foundation. It is a sound piece of work, accurate in statements of fact, intelligent in arrangement and excellent in style. It states opinions and judgments rather dogmatically. Limitations of space perhaps sufficiently excuse the lack of discussion of controversial questions and the presentation of one side of such questions as though there were no other.

AGE BEFORE BOOTY, AN EXPLANATION OF THE TOWNSEND PLAN. *By Morgan J. Dorman. G. P. Putnam's Sons, $1.00.*

Not only an explanation but a defense, commended by Dr. Townsend himself. The recent comments in this department on a Townsend plan tract are equally pertinent to this.

STARS FOR YOUR WAGON. *By Alice Thorpe Homer. Poetry Publishers, Philadelphia, $2.00.*

A calendar of edifying and inspiring thoughts for any year, with a couplet and scripture references for each day.

MARRIED SAINTS. *By Selden Peabody Delany. Longmans, Green & Company, $2.00.*

The conversion of Dr. Delany, prominent Episcopal clergyman, to the Roman Catholic church created a small sensation in 1930. It was followed, naturally, by a book in which he told why. At the time of his death last year he left the completed manuscripts of two other books, of which this is one. It relates the religious experience of certain saints and certain saintly persons still uncanonized who either found matrimony no obstacle to sanctity or overcame the handicap.

ANCIENT IRISH TALES. *Edited by Tom Peete Cross and Clark Harris Slover. Henry Holt & Company, $3.75.*

The revival of interest in Celtic culture guarantees a wide response to this copious and ably edited collection of medieval Irish literature. Here is the broad and deep foundation upon which rests the modern superstructure of Irish cultural nationalism, or the quarry from which its materials were dug. These tales antedate any comparable body of popular literature in any other country of central or western Europe. The bulk of the material consists of a group of very early mythological tales (here represented by the tales of Tuatha de Danaan); the Ulster cycle; the cycle of Finn, Ossian and their companions; and tales of the legendary kings. It has been said that these epic legends have "the grandeur of a strange and bloody fantasy." They have all of that, and a wild beauty besides.

RABBLE ROUSER. *By Charles Morrow Wilson. Longmans Green & Company, $2.00.*

Cabe Hargis, a farm boy of Hemmed-in Holler, Arkansas, breaks into politics by virtue of stopping a dog fight. From that time on, his concern is entirely with the "under dawg." Through a faculty for hard work and a natural ability to appeal to the rural element, he rises to the governorship of the state before he is thirty. The book is concerned largely with the local politics of a rural state and is sketched pretty much in black and white. All virtue seems to reside in Cabe and his friends, while his political opponents, including the state supreme court, are assumed to be venal hirelings of the power trust. Nevertheless, the story is entertaining, contains much homely humor and gives the definite impression that Mr. Wilson knows his Arkansans.

THE ABANDONED WOOD. *By Monique Saint-Hélier. Harcourt Brace & Company, $2.50.*

A delicately poetical story of the two surviving members of a French family of aristocratic lineage. Guillaume Alérac and his granddaughter Carolle are altogether charming people, pathetically unable to cope with the conditions in which destiny has placed them. Jonathan Graew, a sturdy, tight-fisted farmer, is the man responsible for their financial plight, but his character is portrayed so sympathetically that one cannot regard him as a complete villain. The book is excellently translated by James Whitall.

THE BANANA EMPIRE, A CASE STUDY IN ECONOMIC IMPERIALISM. *By Charles David Kepner, Jr., and Jay Henry Soothill. The Vanguard Press, $2.00.*

Economic imperialism takes several forms. The case here studied is that of the United Fruit company and its operations in Costa Rica and Honduras. Only those who have traveled in the banana republics can realize the full extent of the dominance exercised by a company which has created a virtual monopoly in the one cash crop. The effect of capitalism upon government is most clearly seen where the capitalistic enterprise is very large and the government very small. The fact that this enterprise exploits the resources of certain small countries to supply a foreign market and make profit for foreign capital creates an extreme case of economic imperialism. This record should be thoughtfully considered by all who are interested in friendly relations between the United States and the Latin American countries and by all who are concerned about the general problem of the relation of business to government.

THE MESSAGE OF ISRAEL. *Edited and compiled by Israel H. Weisfeld. Bloch Publishing Company, $3.00.*

It has been customary for persecuted minorities to become intensely nationalistic, forced as they are to consciousness of their peculiarities, real or imposed, and to realization of brotherhood in common misery. "The Message of Israel" is an expression of this nationalism, but unfortunately a purely emotional expression. A group of twenty-four sermons by leading American rabbis, orthodox, conservative and reform, the book is remarkably uniform in tone and message. Be loyal to Judaism! is the keynote, and Jews are urged, begged, commanded, to return to the synagogue, to live in constant awareness of their national uniqueness, to rediscover for themselves the values in their religion, to become appreciative students of their own history—to live, in fact, as much in ancient Judea as in modern America. A justifiable plea, of course; there is room enough in modern life for all strains of culture. But one cannot ask of a stray sheep who is satisfied with life outside his fold that he return, without giving him good reason for return. And "The Message of Israel" offers no assistance to the modern intelligent Jew who is Jew only through accident of birth and who is now seriously reexamining his Jewishness in an effort to learn what his role must be in this strange and terrible resurgence of blind hatred against his brothers in heritage.

FROM DINGLE TO DERRY. *By John Richard Moreland. Kaleidograph Press, Dallas, Texas, $1.50.*

John Moreland is a truer poet than some writers of verse who ride higher tides by virtue of publishers' and critics' ballyhoo. The clarity and sincerity of his poems are indeed precious qualities in this day of complicated, ragged verse. Moreland touches the realities of life with sympathy and beauty, and he always has something to say. This sixth volume of his is as richly flavored as Irish poetry usually is. But many of the poems do not treat Irish themes; they sing the simple things of life. Mr. Moreland lives up to his picture of the poet:

> Through restless waters of his mind
> He daily draws thought's seine along
> Hoping within its mesh to find
> A song!

THREESCORE, *the Autobiography of Sarah N. Cleghorn. Harrison Smith & Robert Haas, $3.00.*

Poet, saint, reformer, socialist, practical philosopher, lover

of people—Sarah Cleghorn is all here. No grand story of a heroine, but an intimate narrative of life as it passes before the seeing eyes of a poet who loves the everydays. The story of her friendship with Dorothy Canfield, Robert Frost and other notables is interesting but not more interesting than her little stories of the family of Cleghorns as they lived their happy lives in Wisconsin, Minnesota and later in Vermont, where Miss Cleghorn now lives. Perhaps to most readers Sarah Cleghorn is best known as the author of that "different" poem about Christ—"Comrade Jesus," which depicts Jesus as a member of a union with his "red card." Miss Cleghorn reveals the circumstances of its writing, just after she had become a socialist. One of the most delightful features of the new book is its inclusion of many poems by the author. Many of these are lyrical tributes to her family and friends and her home town, but in many of them she has given eloquent expression to her social convictions. She would be worthy of a place in the anthology of American poetry had she written only this quatrain:

The golf links lie so near the mill
That almost every day
The laboring children can look out
And see the men at play.

CORRESPONDENCE

We Saw the Sea

EDITOR THE CHRISTIAN CENTURY:

SIR: While reading the editorial "Reconsider the Tydings Bill" the thought came to me that a subtle, but probably unintentional, anti-navy satire is contained in the words of that catchy, swingy song, "We Saw the Sea," from the motion picture "Follow the Fleet."

The lyric of this ditty is really an impudent bit of subversive doggerel. It tells how "we joined the navy to see the world, and what did we see? We saw the sea!" The Atlantic and the Pacific oceans are portrayed as being "not what they're cracked up to be." And then these impertinent sailors declare that "the admiral has never been to sea."

Now under the provisions of the stupid and vicious disaffection bill, which slipped through the senate without even a record vote, the writers of this rollicking tune and anyone singing or playing it *could* be convicted of inciting to disaffection the sailors of Uncle Sam's navy. Sounds silly but it's true!

One query bothers me: Where were the voices and votes of Senator Borah and the other self-admitted champions of the constitution and the bill of rights during the time this bill was before the senate? Are the civil liberties of the people so lightly and carelessly regarded by the senators that such a mischievous gag bill can be passed without debate or recorded vote?

Olive View, Calif. PAUL E. PFUETZE.

Was It a Lie?

EDITOR THE CHRISTIAN CENTURY:

SIR: Under the title "Missionary for the Brewers," Fred Eastman, in your issue of February 19, attempts to analyze the points set forth by me in a story which appeared under my signature in the Brewers Journal of last August. Summed up, Mr. Eastman's interpretation of what I had to say is to the effect that various diversions—the movies, the radio, golf, motoring and other similar activities—are taking away from the amount people might expend for beer. Furthermore he says: "Mr. Patterson says that they (the brewers) must re-educate the young men and women of America. These young people have grown up in the prohibition era. They do not know the virtues of beer. Accordingly they form what this propagandist terms 'the most outstanding problem of the brewing business today.' Young people must be brought into the beer tradition."

It has always been my understanding of the dry standpoint that the ardent enemies of alcoholic beverages have averred they were going about God's business and therefore had more or less assumed the modern cloak of Sir Galahad. But it is also my belief—gained when I attended and graduated from a Methodist Episcopal theological school some twenty-five years ago (Pennington, New Jersey, seminary)—that there is a commandment which says "Thou shalt not bear false witness against thy neighbor." Dry spokesmen would be in far stronger position if they did not lie so much.

What I said in my article in Brewers Journal was this: Before prohibition people had few diversions. They seldom wandered very far from their homes, for there were but 2,000,000 automobiles in this country. They did not spend much time at the movies—but 2,000,000 persons each week attending the cinema in those days. The radio was non-existent. Furthermore, golf, tennis and various outdoor sports were not as popular then as they are today. Therefore, in those days, the middle class man and his wife, more often than not, spent their evenings and Sunday afternoons at some neighboring beer garden listening to a band, talking to their neighbors and drinking beer. They returned to their homes from these simple pastimes none the worse for the experience.

Today, I asserted, there are so many things that people can do with their leisure time that there is much competition for the diversion dollar. There are 26,000,000 automobiles, some 18,000,000 radios, about 60,000,000 persons—half the population of the United States—attend the talkies every week. Beer is faced with keen competition for the diversion dollar. Therefore it must make itself a part of these pleasures. People do not go to beer gardens as much now, because they can get better music on their radios at home. They drive around the country looking at the hills and the trees instead of sitting in their front-parlors or wondering what to do with themselves. Beer, I stated, might become a part of the home picture or be taken on the auto trip as a part of the picnic lunch.

When it came to the youth of the country, I set forth the fact that some 36,000,000 boys and girls have attained the age of eighteen in the United States since 1918. They reached maturity during the prohibition interlude. In that period the accepted practice among the young, when alcoholic beverages were to be consumed, was to pack a bottle of gin in the pocket of the automobile and go out into the country somewhere to drink it. Or else to patronize some speakeasy, run by a gangster, and swallow potent spirits calculated to poison or kill them. That is the tradition which prohibition has inculcated in the youth of the nation. The results of which were manifested by the fact that the death rate from alcoholism during prohibition was greater in the United States than at any time before or since. (Consult the World Almanac.) How much better it would be, I asserted, if young people, instead of turning to ardent spirits and intoxicating liquids were to find an outlet in their taste for alcoholic beverages in beer which is non-intoxicating and harmless. Young men and women did that before prohibition. In fact, until the dry era changed the trend, this nation was drinking less and less of ardent spirits and more and more of beer. This was completely reversed between 1918 and 1933.

There you have the summation of the philosophy of my article. It is a plea for moderation—not for intoxication. It is a suggestion that the indulgence of pleasures be mild and not ardent. It is a plea for the middle course of sanity.

But my thought now is more than that. You who are prohibitionists are seeking to bring about what you consider an ideal state. You are preaching a form of asceticism foreign—as all asceticism is—to human nature. You have been attempting to doctor a symptom instead of a disease. If you report to a doctor that you have a headache, he may suggest a medicine to correct indigestion. The headache is merely a symptom, the real difficulty lies within the blood stream.

Similarly, instead of seeking fatuous short-cuts why do not

those who are urged by the divine afflatus to better their fellow men, start first with the human desires for pleasure, for over-indulgence in what is pleasant? A million times more people eat themselves to death than ever drank themselves into difficulty, no matter what their beverage may be. It is with the offense of gluttony—not its vehicle—with which you have to do. It is like the little boy who kicks the leg of the chair over which he has tripped. Not the chair but his own carelessness caused the trouble. It is not beer, a mild and harmless beverage, but its abuse which you should criticize.

Remember that prohibition has been repudiated in every country where it has been attempted. Finland, Russia, Canada, the United States, all have tried it and all have abandoned it. Why?

New York, N. Y. SCHUYLER PATTERSON.

Inflation of Land Values

EDITOR THE CHRISTIAN CENTURY:

SIR: The objective facts about the discovery of a new oil field at Yoder, Kansas, the consequent retreat of the Amish people from that place and their migration to Iowa, were clearly stated in your editorial for March 18.

The larger factual background is that in Iowa and elsewhere, these primitive religious folk, by refusing to speculate in ground values and maintaining their land on a deflated level, not only rode through the so-called "prosperity" before the crash of 1929, but also the subsequent depression years, when the average farmer has been swamped in the wake of land inflation, and most of our bank-mortality has been connected with "frozen paper" based on land which was bought, sold, rented and mortgaged far above its productive worth.

While the Amish people do not understand economic problems in the technical sense, they nevertheless grasp the fact that high rental and selling cost of land has something to do with the plight of civilization. Their mere refusal to sell their lands on speculation, and their naive retreat before the threat of rising land values, is of course dodging the issue.

The Amish have long found a haven in certain parts of Iowa, a state where corn land could be had for fifty dollars in the deflationary period about two years ago (1934). But in the following year (1935), General Hugh Johnson, of NRA fame, visited the state and said: "You couldn't look at some of this rich plough land for one hundred and fifty dollars an acre. The big insurance companies have set that value for loan appraisals on some of it. Rich eastern wise guys are buying it as a hedge against inflation. That part of this astonishing recovery is very bad and very dangerous. This too rapid rise in land values is a dangerous symptom of a possible terrific inflation. If that can be avoided, everything else out here is to the good" (New York World Telegram, quoted by permission).

But General Johnson, like the Amish people, catches sight of the fundamental problem and then shies away from the facts. A journal as conservative as the Magazine of Wall Street was frank enough, before the crash of 1929, to publish an article saying, "Every panic in our country has been preceded by an orgy of land speculation. The culmination of every period of prosperity was a land boom and a panic."

There has never been recovery from any of our depressions until ground values, in city and country alike, have been flattened out to a point where productive industry could resume operations while carrying the current taxes on production. If we are making any recovery today, it is through deflation of ground values, and not because of the new deal. Indeed, one of the bad points of the new deal is its unsuccessful attempt, through the use of public money, to bolster up financial weak spots due to sagging ground values.

It is only in the proportion that land, in city and country alike, is accessible to industry that any real prosperity is possible for the business man, the farmer and the laborer. But we are living in such a topsy-turvy regime that people actually expect prosperity in the degree that higher costs make land, or "space," less and less easy to buy or rent, in city and country.

If, as General Johnson believes, the reinflation of farm land is dangerous in Iowa, then inflation is bad anywhere and everywhere; because if both agricultural and city land reinflates all over America (which is now tending to take place), then the rental and selling cost of the ground becomes a further liability on production at the very time when industry is carrying the biggest burden of taxation in our history.

One of the most prominent and widely quoted statistical economists in the United States has recently said that he believes in shifting taxation to a large degree from productive industry to ground values, so as to absorb the rent of land into the public treasury in lieu of other taxes, and to prevent speculation in ground values. But he adds that the American people must first have a great moral and spiritual awakening before such a policy can be established.

Another angle on the subject is furnished by the pessimistic philosopher, Clarence Darrow, who says characteristically that the policy is O.K., but the American people will never vote for it because it is so simple!

Great numbers of people are attracted to the Marxist philosophy, which carries with it a highly dramatic and easily understood picture of the government taking over the factories. But nobody has ever been able to draw a picture of the unearned increment growing up on a vacant lot. And as for land—well, most of us think of land as if it were just something out in the country!

Kew Gardens, Long Island, N. Y. LOUIS WALLIS.

The Question Box

Did the "ekklesia" of the New Testament have Nordic origin? Was the "moot" brought to England or developed there? Was the "ekklesia" brought to Greece or developed there? Was the "ekklesia" of the New Testament adopted after the time of Christ or at his instigation? Where did the early Christian group get its form of organization? R. B. M., Kisumu, Kenya.

THE "ekklesia" of the New Testament was the name of the local group of believers in Jesus, the "called out," or "chosen." The word is constantly applied to such groups in the New Testament. It consisted of Jewish Christians in the first days of the movement, since these were the only disciples there were. Later it was applied to Greek and Roman congregations, as the gospel went out into wider regions.

There were no "Nordics" in the early church. It was only when Christianity was carried to Germany and Scandinavia by the missionaries of the fifth and sixth centuries that any people of the "northern" races (the modern nazi designation is Nordic) were evangelized. The story of Christ was preached in Ireland by Patrick and his colleagues in the fifth century, and in Scotland by Columba and others a generation later.

The word "moot" was a Saxon word regularly applied to any gathering of people for public business, for worship or for debate. It is of course the ancestor of our word "meet," and the forerunner of our "moot court," where controversial questions were discussed. Probably the churches took the local names that were customary as descriptive of assemblies of any sort in the different countries. Certainly the word "ekklesia" was the common one wherever the Greek language was used.

In the only cases in which Jesus referred to the church he probably employed an Aramaic term. In Matt. 16:18 (if it be a genuine text) the reference is to the anticipated congregation of believers. In Matt. 18:17 the reference seems to be to the synagogue as the pattern on which the early Jewish-Christian churches were formed.

It would seem that our Lord had no precise plan for the organization of his followers, nor had any of the apostles. The disciples in the various localities, Jewish, Greek or Roman, fell naturally into the ordinary forms of assembly, like the synagogue, the guilds or the school. Their leaders were chosen for their age and character, and were known as elders (presbyteroi), bishops (episcopoi), pastors, shepherds, etc. of which there were apparently several in each congregation, and all these titles meant the same thing. Out of that simple, informal arrangement the later forms of church organization seem to have grown. H. L. W.

British Sympathy With Germans

See No Aggression in Nazi Move—Expect Increased Budget Expenditure—Arm for Peace, Urges Baldwin

(Correspondence from England)

LONDON, March 10.—We had an anxious weekend. Herr Hitler told the world on Saturday that he would no longer hold to the Locarno pact, and German troops were already on the Rhine. It did not seem clear whether or not his dramatic action would be followed by counter actions on the part of France. But happily, so far at least, there has been an absence of panic. On Monday, the 9th, our papers with unanimity took the line which later in the day, as all the world knows, Mr. Eden followed in the house of commons. There is no disposition here to regard this action of Germany as an aggressive act and it is hard to work up excitement against a nation which sends troops to a part of its own territory, serious though that action may be when it is regarded as a breach of the Locarno pact. An American, Mr. Jacob Gould Schurman, writing in the Times, says: "I have long been of the opinion that European appeasement could not begin until Germany was once more in the enjoyment of complete and absolute national sovereignty"; and he adds wisely that we should seek to pluck "the rose of safety from the nettle of international danger." The crisis is not over by any means; but it does provide an opportunity which I hope will be taken by statesmen who will show courage as well as foresight.

* * *

See Substantial Increase in Budget Expenditure

There will be no remission of our taxes when the budget is brought forward. The chancellor will have to provide during the coming financial year for an increase of expenditure of about £60,000,000. Among the estimates compared with those published a year ago, there are these increases: navy, £9,880,000; army, £5,731,000; air, £18,350,000; civil, £12,275,192; revenue, £330,495. There will be additional sums expended on the defense program so that in all sixty millions of added expenditure will be barely sufficient.

* * *

Baldwin Stresses Need for Defense Preparedness

The discussion of the white paper dealing with defense took place last evening. It was overshadowed by the new crisis in Europe; the critics of the paper spoke under a grave disadvantage. The labor resolution laid stress on the principle that "the peace of the world cannot be secured by reliance on armaments, but only by the resolute pursuit of a policy of international understanding, adherence to the covenant of the League of Nations, general disarmament, the progressive improvement of international labor standards, and economic cooperation so as to remove the causes of war." In the debate Mr. Baldwin said that it must be in the power of democratic countries to tell an aggressor that he would be met at once by armed resistance. They must be more ready for war in order to insure peace.

"A terrible but inevitable conclusion," he added. The opposition was chiefly concerned to call for a new foreign policy. But while the house was discussing the white paper, it was also keeping a watch on the Rhine.

* * *

What England Is Reading

If we can judge from the publishers' lists of best sellers, America and Great Britain for the most part do not read the same books. Of the first twelve novels in the lists only one is common to the Americans and the British and that is "It Can't Happen Here." In the American list, "The Stars Look Down" has the place which it had in a former list of yours, for in such comparisons the time factor must be borne in mind. In our list there is—and rightly I think—"The Last Puritan"; it may be that it has had its course in America, from which it comes. Among our other novels are "Gaudy Night" by Miss Sayers, a fine piece of writing as well as a good thriller; "The Inquisitor" by Hugh Walpole. In the lists of non-fiction again there is only one book common to both lists, "Seven Pillars of Wisdom" by T. E. Lawrence. Biography again has a place of honor, but more in the British list, which includes "Antony" by the Earl of Lytton, "Mary Queen of Scots" by Zweig and the second volume of the "Life of Pepys." I do not see any book of philosophy or theology other than "A Guide to Philosophy" by C. E. M. Joad. But I should not be surprised to learn that a book by Leslie Weatherhead reaches a circulation as large as some of those included.

A good weekend crop of books came to me: T. S. Eliot's "Essays, Ancient and Modern"; Christopher Dawson on "Religion and The Modern State"; J. C. H. Dodd on "Parables and The Kingdom."

* * *

And So Forth

There is to be a tropical medical research committee, for purely scientific purposes. It will advise and assist in the direction of such investigations as the council may be able to promote, whether at home or abroad, into problems of health and disease in tropical climates. With the memory of Manson and Ronald Ross before our people, they should not neglect this charge.

When the king went to see the new ship, the Queen Mary, he went also to see some of the worst housing areas of Glasgow. He remarked, "It is about time that better houses were found for these people."

The figures on unemployment show an improvement. There were in February 134,701 fewer out of work than in February, 1935. It is perhaps more cheering to recall that there were 378,000 more at work than in the previous February. And the total number of insured persons working between 16 and 64 was 10,475,000.

EDWARD SHILLITO.

Attack Southern Labor College

Commonwealth Hit for Aiding Union—Electricity Co-op Successful—Air Gas Tax Scandals

(Correspondence from the Mid-South)

MEMPHIS, TENN., March 16.—At a meeting in Russelville, Ark., last month, Mrs. John F. Weinman, of Little Rock, urged the Daughters of the American Colonists to work against Commonwealth college, labor institution at Mena, Ark. Mrs. Weinman is national president of the Daughters of 1812. The crime of Commonwealth seems to be that members of its faculty took part in organization of the Southern Tenant Farmers' union.

* * *

Pastors Refuse to Aid Dismissed Union Firemen

The Protestant pastors' association of Memphis voted at its March meeting to table a request for support from the 15 men dismissed from the Memphis fire department for having formed a union. The prevailing opinion seemed to be that the question was purely political. Some ministers in private expressed the conviction that the firemen were in the wrong. Many years ago there was a union of firemen in Memphis. They struck, refusing to answer alarms. Valuable property was saved only by the action of volunteer citizens. When the strike was over the men signed a statement saying they would never again organize a union. The argument of the firemen is that when the city administration took away their civil service rights last year they were no longer morally bound by their promise. The two Memphis newspapers have backed up the firemen, but the city administration has remained adamant. Meantime it is known that there are about 150 union firemen still in the service.

* * *

Cooperative Electric System Proves Successful

Alcorn county, Miss., in the northern part of the state, has just ended the first 19 months of its experiment with a cooperatively owned electrical system. In June, 1934, the cooperative bought over the distribution system of the Mississippi Power company with the idea that it would take ten years to pay for it. To everybody's happy surprise half the purchase price has already been repaid. Any electricity customer may become an owner in the system by paying $100. There is a reduction of $20 for cash. Many buy on the instalment plan, paying down as little as five dollars. A small fraction of the total bill is then added each month to the consumer's electricity bill until he is all paid up. In June, 1934, the lines were serving 1,601 consumers; today they are serving 2,161 of whom all but 176 are member owners. Electricity consumption has jumped from 268,400 kilowatt hours to 738,300 kilowatt hours. Rates have already been cut to far below the old private power

rates before TVA made the cooperative possible. Taxes are paid to the community as before. When the equipment is paid for there will be still further reductions in rates and distribution of profits to owners on the basis of consumption. The association believes it has so arranged its organization that no individual can gain control of it for private profit.

* * *

Episcopal Rector Conducts Boat of Mercy

A fine piece of nonsectarian missionary social work is being done on the lower Mississippi river by Rev. E. W. Mellichamp, Episcopal rector of St. John's church, Helena, Ark. He has a boat called "The Gospel Mother" with which he moves up and down the river ministering religiously, morally, physically and educationally to large numbers of the 6,000 who live along the river flats, none of whom are within ten miles of a church or school. The best boat carries a nurse, a teacher and a pilot and is equipped with magazines, funny papers and radio. The federal government has come to the aid of the project.

* * *

Mississippi, Tennessee Face Gas Tax Scandals

Mississippi and Tennessee have become so used to charges of malfeasance in office that it is an exaggeration for the newspapers to say that the recent gas tax scandals are rocking the two states. What is being exposed is a racket whereby gasoline is shipped into these high gas tax states labeled coal oil. Shippers, tax collectors and gasoline dealers are involved. The Mississippi legislature is taking notice and is setting up a special tax commission under direct supervison of the governor. In Tennessee action is delayed while Chief Auditor Childress in a report to Gov. McAllister charges that the finance commission knew its accounting system was inefficent as long ago as last year, and that nothing had been done to change it. While the people in Tennessee resign themselves to perpetual bad government the citizens of Arkansas are being treated to the introduction into the legislature of a proposed constitutional amendment making it impossible for the legislature to raise taxes without the people's express approval. Further "advance" in this section's march toward culture is evident in the passing by the lower Mississippi house of a six weeks' residence bill whereby the Magnolia state hopes to attract to its gulf coast resorts those in search of quick divorce action. Arkansas and Florida have already entered the keen competition for this lucrative business.

* * *

Pastors Fight Renewal of Prohibition Question

Gov. Bibb Graves of Alabama is being asked by the pastors' association of Birmingham to keep the promise he made a year ago at the time of the referendum on state prohibition. The governor promised the action would be final regardless of result. Now that another vote is being agitated the pastors are crying that the governor must keep his word. Meantime the newspapers are pointing out a bad situation in the dry southern states due to the fact that many who are bootleggers by state law have United States liquor licenses. In the city of Memphis alone are more than 200 holding federal licenses to sell liquor in a dry state. Raids by the police avoid those with federal permits.

* * *

And So Forth

Rev. Charles Clingman, rector for many years of the Church of the Advent, Birmingham, Ala., who was recently elected bishop of the Episcopalian diocese of Kentucky, has accepted.

Madison Heights Methodist church of Memphis, Rev. Harold G. Cooke pastor, has just dedicated a new church auditorium and church school building.

Rev. E. V. Baldy, Baptist minister, who resigned in 1930 after many years as president of Judson college, Marion, Ala., died recently in Birmingham, aged 75 years.

The Goodwill Agricultural building which is to be the gift of the white south to Tuskegee institute at Tuskegee, Ala., is being fostered by the newspapers of the south, particularly by the militant liberal Grover C. Hall of the Montgomery Advertiser, winner of the Pulitzer prize some years ago for his editorials against the Ku Klux klan, and by the enterprising young writer of the Birmingham Age-Herald, John Temple Graves.

JOHN CLARENCE PETRIE.

Catholic University Forms New Peace Group

Designating as their purpose "the promoting of world peace by thought, word and deed" and thereby to promote "the peace of Christ in the kingdom of Christ," the Catholic students' peace association has been established at the Catholic University of America at Washington, D. C. The students in this organization will make a thorough study of obstacles to peace, the popes' statements on disarmament and peace, the work of other organizations for peace and brotherhood, etc.

Paulist Choristers to Broadcast to World on Easter Sunday

The Paulist choristers, under the direction of Father Finn, have arranged an unusual Easter program for an international broadcast over the N.B.C. network for Easter Sunday, 12:30 to 1:30 p.m., eastern time. With the participation of the Symphony orchestra of Radio city, there will be presented an orchestral overture by Handel, the "Kammenoi Ostrow" of Rubenstein, and the Victory chorus from "Paradise Lost" by Dubois.

Socialists Support Student Strike Against War

Clarence Senior, national secretary of the socialist party, joins Ben Fischer, national secretary of the Young People's socialist league, in a statement supporting the student strike against war called by the American student union for Apr. 22. The statement closes with these words: "Students can hope to stop war only by uniting with a determined working class, because the workers have it in their interest to oppose war and the roots of war—the system of imperialism, the search for markets, raw materials, fields for capital investment. Students can hope to end war only by doing away with the economic system which not only leaves us without jobs and security but which leads inevitably toward war and reaction. Let the student strike be a forerunner of a powerful link between the masses of youth and the working class. Fight for a socialist world!"

Scotland Faces Liquor Battle

Fight to Reduce Whisky Duty Arouses Temperance Forces—Dr. O'Neill Presbyterian Moderator

(Correspondence from Scotland)

WHITLEY BAY, March 10.—A battle royal is being waged on public platform, in pamphlet and in the press between the liquor and temperance forces of this country. The explanation is that Budget day next month is approaching and thanks to the lessening of unemployment and the lightening of the depression "the trade" is hopeful that at last it can persuade the chancellor of the exchequer to reduce the whisky duty. The consumption of whisky in Great Britain has steadily decreased from 12,450,000 proof gallons in 1924 to only 8,629,000 proof gallons in 1934, and "the trade" is alarmed. It is true that the largest single producers, Distillers, ltd., paid 20 per cent dividends again last year, but the profit was made through progressive centralization (25 distilleries doing the work in 1933 that had been done by 138 in 1924), and through the astonishing growth in the consumption of industrial alcohol (from 751,000 gallons to 19,402,000 gallons in the ten year period). The reduction of the beer duty in 1933 was at once followed by increased consumption of beer, and incidentally the country's drink bill increased from £224,000,000 to £229,000,000. The distillers think they have an unanswerable case for reduction of the tax on whisky.

* * *

Warm Words Enliven Controversy

Listen, for instance, to John Thorburn, president of the Scottish Licensed Trade Defense association, at a recent meeting of his cohorts: "Once again Scotland is not getting a square deal. Whisky, the most wholesome stimulant in the world, has been overtaxed ever since the war, with the resultant loss of business, increase of unemployment and serious drop in revenue. The public want the goods we sell. What other commodity could bear this burden of taxation and continue in demand? Had this been an English problem, it would have been settled long ago, but we Scots have always been hypocritical so far as our drinking habits are concerned. . . . Another urgent problem is the hours of sale. We hope the government will soon withdraw the present absurd conditions. By their continuance this country is becoming the laughing stock of the world. Grievous harm is being done to our tourist business, and the same contempt for the law is creeping in which created such dire havoc in America."

* * *

Temperance Forces Cite Statistics

The temperance forces for their part soberly point out that the increase of the drink bill since the reduction of the beer duty has been followed by a corresponding increase in arrests and convictions for drunkenness, and that a reduction in the price of spirits would do infinite harm. They are accordingly sending depu-

tations and memorials to the chancellor urging him not to alter the present tax.

* * *

Question Serving Of Liquor At Public Functions

There was a long discussion in Aberdeen presbytery recently over the serving of alcoholic liquor at the public expense at civic functions. Duncan Fraser, a member of the town council, had given notice of motion for the coming council meeting that he would propose canceling the custom of supplying liquor at the taxpayer's expense at town council dinners and entertainments. The temperance committee of the presbytery had sent the council a resolution urging it to adopt Councillor Fraser's motion. The presbytery was asked to approve its temperance committee's action.

The discussion resulted in five separate motions being put before the presbytery: (1) straight approval; (2) pass to the next business; (3) express regret "that these extravagances were permitted at these town council banquets"; (4) announce the presbytery would "welcome efforts made to reduce the consumption of alcoholic liquors at corporation functions"; (5) petition the town council to adopt the motion that no liquor be supplied at public expense. The first three motions having been eliminated, the fifth was carried over the fourth by a vote of 53 to 32. It was felt that the council would not like being given advice and would resent any outside attempt to dictate, but would give due consideration to a petition as representing the point of view of one element in the city.

* * *

Decide Liquor Upholds Dignity Of City

At the town council meeting a few days later, the treasurer of the city stated that during the previous year the amount spent on alcoholic liquor amounted to only £54 17s 1d of the ratepayers' money. (There had also been £145 12s from the common good fund, which had always been available for ceremonial occasions and for visiting delegations.) This meant that the cost to the citizens was only a farthing per household per annum—"surely not a serious sum with which to uphold the dignity of the city." The vote was close, and the status quo won 17 to 15.

* * *

Hitler's Long Arm Closes Scotch Grogshop

Aberdeen also supplied the prize alibi last month. A saloonkeeper there was being examined in bankruptcy before the sheriff. He was asked why he had failed. He blamed Adolf Hitler! The alibi proved not so bad, however, for his "pub" was near the quay, and he used to do big business with German deckhands on trawlers which visited Aberdeen. Before Hitler rose to power the men had £14 to £16 to spend after a trip and he got a considerable portion of it. After Hitler became fuehrer he passed a law that German fishermen should get only £1 when visiting a foreign port. Thus a law to enable Germany to rearm closed a grogshop in the north of Scotland!

* * *

Office of High Commissioner Closed To Royal Family

It was unofficially understood that the lord high commissioner to this year's general assembly was to have been the duke of Gloucester, who married in the autumn a Scottish duke's daughter. He would thus have succeeded his brother, the duke of Kent, and because of his Scottish alliance as well as because he is "royalty," his would have been a popular choice. But owing to the death of King George, no member of the royal family can fulfil the duties of such an appointment this year.

* * *

Former Missionary to Be Irish Church Moderator

The moderator of the general assembly of the Presbyterian church in Ireland this year is to be Rev. F. W. S. O'Neill. He has been a missionary in Manchuria since 1897, and is the author of several books which are a distinct contribution to missionary literature. He is the first missionary to be called to the supreme chair of his church since Dr. William Beatty held that office in 1898.

MARCUS A. SPENCER.

Pastor Will Dedicate War Bonus to Peace

Rev. Luther W. Smith, of First Baptist church, Syracuse, N. Y., announced at a recent service that he proposes to dedicate his own bonus payment to the cause of peace. To students of Syracuse and Colgate universities he is offering three prizes, totaling $80, for articles on the theme, "What Can the Individual Christian in America Do to Stop War?" To seniors in Syracuse high schools he offers two prizes, totaling $50, for essays on the same subject. To the church, which he describes as "the greatest peace society on earth," he gives $50, to be divided equally between support of the local program and world missions. In addition he gives $25 to the peace committee of the Syracuse council of churches. "One half of the bonus," he states, "I shall give in ways prescribed above, or similarly, on the principle of Christian sharing. The remaining half will be used in ways, as yet undetermined, to put myself in touch with world peace leaders and to develop specifically my own powers of personal leadership in the peace cause."

Will Lead World Youth Groups Toward New Friendship

Edwin Espy, graduate of Redlands college, Union seminary and the University of Tubingen, has recently sailed for Europe to take up his duties in Geneva as newly appointed traveling secretary of the joint youth commission of the World Alliance for international friendship and the Universal Christian council for life and work. Mr. Espy's task will be to link youth groups throughout the world with the international and interdenominational interests of the churches.

Peace Posters Now Available For Rental Purposes

The Women's International league announces that about 600 peace posters are now available for display purposes in schools, churches, libraries, etc. They are prepared in sets of 25 different posters each, and will be loaned for a period of two or three weeks. The rental price of $1 covers postage, insurance and replacement costs. The posters average 20 by 30 inches, and are printed in two or more colors. For detailed information the league should be addressed at 1924 Chestnut St., Philadelphia.

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Church Income Cut 43 Per Cent

Contributions in Depression Years Reduced Almost by Half—German Leader Lauds Free Churches

(Correspondence from New York)

NEW YORK, March 23.—Protestant church members in America reduced their contributions to their denominations from $532,368,714 in 1928 to $304,692,499 in 1935, for a total drop of 43 per cent, says the research staff of the Federal council of churches. This means a per capita contribution, for all purposes, of $12.10 in 1935 as over against $23.30 in 1928. Per capita contributions for congregational purposes fared only slightly better with a drop of from $17.30 in 1928 to $9.98 in 1935. The only hopeful aspect of this situation is the fact that there was, during the past year, and for the first time since 1928, an actual per capita increase over the preceding year. In 1934 this was $12.07 and in 1935 it was a bare three cents higher, $12.10. It is obvious that most of the churches maintained their contributions—total and per capita—better for local purposes than for benevolences, the Protestant Episcopal church being the one exception to this rule.

* * *

German Guest Preacher Sees Conflict With Paganism

"A new period in church history is in the making in Germany," said Dr. F. H. Otto Melle, president of the Federal council of free churches in Germany, before two New York congregations yesterday. He declared that he believed his country would yet make a contribution to the world second to none, "culturally, religiously and politically." The great conflict, as he sees it, is not against the political suppression as imposed by naziism but against the sort of paganism which is now being sponsored by General Ludendorff and his wife. Said Dr. Melle: "They are trying to overcome Christian ideals and reestablish an old German religion." He denies that the German government, as such, has any part in this "paganish" program. In his references to paganism and his assertion that the German free churches—Baptists, Congregationalists and Evangelical associations—must remain aloof from the church-state conflict in Germany, Dr. Melle reminds one of Dr. Adolf Keller, another free church leader in Germany who, in his latest book, "Religion and Revolution," presents a similar point of view.

Dr. Melle is in America as a delegate to the forthcoming general conference of the Methodist church.

* * *

Broadway Conflict Plays Win Public Acclaim

Flitting into and out of Broadway, more or less uncertainly, are three social conflict dramas that have stirred the imagination of critics and playgoers alike. Indeed they have become essential to a minister's liberal education. Here they are: 1. "The Triple AAA Plowed Under," a gripping WPA production in 22 scenes. It is scheduled for a week's run at the Biltmore, but public demand may prolong its stay. 2. "Murder in the Cathedral." It too is a WPA creation and develops—not too flatteringly—the theme of Thomas à Becket's martyrdom in the old Canterbury cathedral. 3. "Bury the Dead," by Erwin Shaw, is a peace play of blazing words and of large meaning. It "sweeps the audience out into the torrent of life as few plays have done." It really does.

* * *

Rev. R. W. McLaughlin Dies in Brooklyn

Dr. Robert W. McLaughlin, former minister of the American church in Berlin, died in Brooklyn on March 20, after three weeks of illness with pneumonia. He was 69 years old. Prior to his brief ministry in Germany Dr. McLaughlin held pastorates in Kalamazoo and Grand Rapids, Mich., and Worcester, Mass. He was a familiar figure on the lecture platform and was the author of a number of books. The best known among his writings was a volume of essays, "Fishing for Fish Not in This Pond." Funeral services were held in the Tompkins Avenue Congregational church, the minister, Dr. Alfred G. Walton, presiding.

* * *

Schedule of Downtown Pre-Easter Services

Union holy week services, under the auspices of the federation of churches, will be held in the RKO Palace theater, Broadway at 47th St., Monday through Friday, from 12:15 to 1 p.m. The speakers are as follows: Monday, April 6, Dr. Paul Scherer; 7, Dr. Eugene C. Carder; 8, Dr. Kagawa; 9, Bishop Charles K. Gilbert; 10, Dr. E. B. Chaffee. A mixed octet from the Abyssinian Baptist church will sing. The services will be broadcast from 12:30 to 1 p.m. over station WEAF, through the courtesy of N.B.C.

* * *

And So Forth

A miscellaneous collection of old hymnals, tracing the evolution of Methodist hymnology, will be on display in the Olin library, Wesleyan university, Middletown, Connecticut, until the middle of April. An 1803 edition of "Watts Psalms and Hymns for Connecticut Presbyterians," edited by Timothy Dwight, is to be seen here. There is also a book of "Lutheran Hymns for Pennsylvania Germans," published in 1777.

Gov. Lehman, last week, signed a bill enabling the "Holy Orthodox Church of America" to function as an organized religious movement. Its leader is Dr. George W. Plummer and it is an offspring of eastern orthodoxy.

On Friday of this week the Woman's committee for religious education will have completed the ninth year of its existence. This organization, under the sponsorship of the greater New York federation, has formed parents' groups in Manhattan, Bronx, Queens and Staten Island. It has sought to make available, through lectureships and study groups, the best information relating to child psychology and character training.

Rev. Gordon Butler Wadhams, formerly associated with the staff of Grace church, Newark, was inducted yesterday as the rector of the Protestant Episcopal Church of the Resurrection on 74th St. Bishop Manning presided at these services and preached the sermon.

EDWIN T. BUEHRER.

Japan Relaxes Hold on China

Temporary Lull Marks Sino-Japanese Relations—Fear Chinese Revolt—Church Makes Bow in Politics

(Correspondence from China)

SHANGHAI, March 1.—For the moment, at least, the harsh notes swirling in the Sino-Japanese atmosphere have been toned down. Major-General Dohihara has asserted, apparently, that the Chahar-Hopei political council need not separate from the Nanking government to the extent of becoming completely independent. Nor, he stated, do the Japanese intend to invade north China and occupy it, nor will Pu Yi return to Peiping. Concomitant with this is an effort in Tokyo to unify Japan's policy with regard to China. This means that Japanese eyes are turning from the "disunity" of China to the need of bringing some sort of accord between Tokyo's war and foreign offices—an understanding between the civil and military powers. This change in Japan's political attention is due, it is asserted, to a hint from Nanking that it was finding itself baffled in its attempts to come to an understanding with Japan as the terms presented are coming from more than one source and do not agree. With this toning down of military utterance and search for political unity in Japan, goes an understanding between Nanking and Tokyo that there shall be a joint conference to take up the many issues now threatening the peace between the two countries. Since the political and military definition of "sincerity" is still in the air—China has now learned to question the "sincerity" of Japan also—one may be excused for listening to the softened utterance of Major-General Dohihara with mental reservation. In any event the tenseness in the atmosphere has eased off. In view of some alleged conditions set up by the Japanese military when they agreed to the proposed Sino-Japanese conference in Nanking, the People's Tribune feels that the conference may not prove very fruitful.

* * *

Fear Revolt Will Be Answer to Use of Force in China

Hints of extensive and meticulous preparation by the Nanking government for any eventuality are heard here and there. Both Tokyo and Nanking face a dilemma. Walter Duranty summed up Japan's thus: "The use of force may throw China into anarchy or even a despair-boycott and despair-resistance; yet without force it is difficult to attain their aims." Nanking, on the other hand, has to face the question of either opposing Japan to the point of stopping her advance or risking the possibility that the resentment smoldering all over China may break into a revolution against the government. For four years the Chinese government has played a waiting game. Now the Chinese people have settled into a patient expectation of and readiness for an eventual outbreak. Extremely delicate is the balance between a peaceful settlement of Sino-Japanese issues and an outburst of fury. The emergence of a moderated policy from Tokyo would open the way to a peaceful settlement; the continuance of the Japanese military policy means trouble.

* * *

Chiang Kai-Shek Urges Reforms

General Chiang Kai-shek does not reveal his plans. But he does not mind talking frankly about organizations and plans that are already under way. The kuomingtang recently came in for public censuring. To the general it appears lacking in keenness and efficiency. He urges reform. Then the New Life movement, as he pointed out in another speech, is not going as fast and well as it should. Evidently now that it has spent its initial impulse there is need of increased loyalty to its ideals. The general, also director-general of opium suppression, is not satisfied, either, with the "meager achievements" of the anti-opium drive. He considers opium a greater menace to "China's solidarity than aggression from without." While some progress has been registered he holds that most of the "opium-suppression organs have hitherto remained no more than institutions for paper talk." He announced, furthermore, that the "idea is no longer entertained to refurbish the national treasury by means of taxation on opium." This plain talking shows that the censorship which used to function behind the throne has come into the open in modern

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That the fundamental issue today is not Capital vs. Labor, but Productive Capitalism vs. Finance Capitalism, is increasingly realized by such leaders of thought as President Glenn Frank of Wisconsin University (See Christian Century, Jan. 22, 1936, page 141). Find out how to unscramble good capitalism from bad capitalism, assist private enterprise, and enlarge the demand for labor by reading—

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China. It shows, too, that the general is not inclined to buoy up either his own or the people's feelings by false hopes and platitudes. Organizations such as he is criticizing are one of the methods of working learned from the west. Probably one difficulty is that the Chinese have not yet learned their lesson thoroughly. In any event, while the leaders of modern China are increasingly motivated by reconstructive thinking and planning they are not trying to cover up either the weaknesses or difficulties that confront them.

* * *

Future of Christian Schools Uncertain

Christian schools in Peiping do not seem, as yet, to have been seriously affected by what has happened there. The student demonstrations disturbed them, of course. Uncertainty as to the future may have caused a slight downward move of enrolment. But of actual interference there has as yet been little. The future does not look so promising. The Chahar-Hopei political council is considering the formation of an educational committee to deal with educational affairs in north China. Just what that might mean is still unrevealed. Whatever happens will probably affect all schools. Nankai university, Tientsin, has opened up a middle school in west China as a possible preliminary to moving. A group of Christian educators discussed the situation and came to the conclusion that Christian middle school students would not break out in further demonstrations unless some influence from without spurs them on.

* * *

Christian Appointed Magistrate in Kiangsi District

The Kiangsi Christian Rural Service union, of which Rev. George Shepherd, American board missionary, is executive secretary, has under its care for reconstructive purposes a district comprising some 12,000 farmers. Its budget of $15,000 Chinese currency is contributed by persons and organizations in China. Mr. Shepherd has just been in Shanghai raising money from various Chinese sources. It is encouraging to note how readily people give to the support of this experiment in socialized religion. It appears that the local magistrate and minor officials of the district concerned, while outwardly friendly, were really opposed to the church forces doing other than philanthropic work. As a result some of the staff of the union got restless and others resigned. The governor of Kiangsi, however, took the situation in hand. He made it plain to the members of this rural service union that he did not think much of Christian reconstructive activities that confined themselves to philanthropic interests. He complained that such Christian workers left the "dirty work of politics" to others. The upshot was that the governor finally appointed a member of the union as magistrate in the district where the union is at work. The church went into politics! The man appointed to this official position was trained in religious education. Some Christian leaders backing the union thought this a waste of talent, but they were led to see that if the church is to engage successfully in social and economic reconstruction in rural districts it must undertake the obligation of giving the farmer a decent government, his chief need. The experiment will be watched with interest. Already the appointment has removed difficulties out of the way of the workers in the union. The Kiangsi Christian Rural Service union now has the opportunity to show what a Christian government looks and acts like.

* * *

'Enabling Act' Aids Episcopal Methodists to Unite

Episcopal Methodism in west China has brought its own units together. For ten years the annual Methodist and Women's conferences have carried on separately. The union of the Woman's Foreign Missionary society and the West China Methodist conference was made possible for the "enabling act" passed at the last general conference. The two conferences in west China held a joint conference in Chungking, Szechwan, Jan. 10-18. There is a new joint policy committee. It is planned to hold a west China general conference next year at which time it is hoped that Dr. Stanley Jones will be present. All the hospitals formerly carried on under the Women's Foreign Missionary society, except one, are to be closed and the buildings given to the general board for union purposes. The policy committee urged that foreign funds should be used: (1) to train competent Chinese leaders; (2) to support specialists in evangelism, religious education, health education and agricultural education with a view to conducting training schools for pastors and laymen; (3) to produce literature. The Methodist board and the conferences in west China welcome the growing tendency of Christian medical effort to gear into governmental health programs, something Dr. Edward Hume went to west China to promote.

FRANK RAWLINSON.

'World Christianity'

New Movement, Outgrowth of Modern Missions Body, Will Educate

The launching of "A Movement for World Christianity" with headquarters in Chicago is announced. The movement is an outgrowth of a meeting held in Rochester, N. Y., last May under the auspices of the Modern Missions movement, composed of churchmen in sympathy with the laymen's foreign mission inquiry, whose report three years ago stirred Protestantism. The purpose of the movement, as defined in the constitution which it has announced, is as follows:

"In relationship to existing missionary agencies the new organization is to be independent but desires to cooperate with them reciprocally, particularly placing at the disposal of such agencies the results of the work of its research department and making and welcoming recommendations as to forms of activity. It will also be independent of the churches, while ready to serve them by providing information, lists of commended enterprises and cooperating in creating fresh interest and conviction with respect to the missionary enterprise.

"The method of work of this movement will be educational in character, continuing the process of objective inquiry and appraisal of which the Laymen's Missionary inquiry is an example, organizing institutes for the study of particular missionary and allied problems, fostering cooperative planning and activity, encouraging hopeful missionary experiments and fostering the inter-

change of visitations of spiritual leaders and the races, nations and religions."

The constitution provides for an executive committee of 26 and a committee of counselors of not more than 300, of whom at least one-third shall be resident abroad. A list of 153 lay and clerical leaders have already accepted membership on the committee of counselors. The acting president of the executive committee is Harold L. Bowman of Chicago; the vice-president, Albert L. Scott of New York, who was chairman of the laymen's inquiry. Charles J. Ewald is executive secretary. Members of the executive committee include Ernest F. Tittle, Luther A. Weigle, Justin Wroe Nixon, Eugene C. Carder, William Scarlett and Archibald G. Baker.

U. of C. Student Group Votes Peace Strike

A student conference on peace, held two weeks ago at the University of Chicago, voted a one-day strike as a peace demonstration on April 22. Nearly 200 delegates from campus groups attended the conference. The students endorsed the Oxford peace oath; condemned the CCC camps as military preparation, and voted to establish a permanent student peace council.

Japan's Emperor Honors Presbyterian Missionary

Rev. William C. Kerr, American Presbyterian missionary now on furlough in this country, has just been honored with the decoration of "the fourth order of merit with the sacred treasure" by Emperor Hirohito of Japan. Mr. Kerr has served in Seoul, Chosen, for 18 years.

Union Seminary Prepares Important Book List

At the request of directors of religious education who desire to lay the foundation of a comprehensive church school library, the Union Theological seminary book service has prepared a list of about 400 titles of religious books in the fields of religious and character education, psychology, philosophy of religion, methods and courses of study for various age groups, story books, books on Bible, comparative religion and missions, music, drama, art, poetry, sermons for children, worship, general education and reference books. The list has been compiled with the help of specialists. It may be secured from Miss Mabel Steele, Union Theological seminary book service, 3041 Broadway, New York city, for 10 cents.

Poets Pledge Themselves to World Peace

Believing that "international peace is the prerequisite of the flowering of all worthy arts," the Western Poetry league has inaugurated a campaign to enlist all poets in opposition to war and in furtherance of world brotherhood. "Horizons," poetry magazine published at 935 Muirfield road, Los Angeles, is the official organ of the league. Lucia Trent and Ralph Cheyney are directors, and on the league's board of advisers is E. Guy Talbott, western secretary of the National Council for the prevention of war. Poets are urged to write for peace pledges.

Episcopalians Establish School of Applied Religion

A center where young Episcopal clergymen can do graduate work in the field of social service is being established this year in Cincinnati. It is called the School of applied religion, and will provide a year's course, with a fourfold program. The students will spend much of their time in actual work in various social agencies, institutions, relief bodies. Hospitals, domestic relations and juvenile courts, county and city work houses, and other similar fields will be training centers for the students. The graduate school of the University of Cincinnati has offered its cooperation by providing courses in pure and applied social theory. Rev. Joseph F. Fletcher, a specialist in Christian sociology, is director of the school.

4000 Credit Unions in United States

According to the N.C.J.C. news service, there are nearly 4000 credit unions in this country, more than three-fourths of them having been organized during the depression. These unions have 800,000 members in 44 states and the District of Columbia. About 1400 credit unions have received federal charters.

Albany Church Adopts Laboratory Project

Westminster Presbyterian church, Albany, N. Y., and the laboratory of psychology of Schenectady, have joined forces in a scientific study of character development. The official boards have voted to include the expenses of the project in the regular church budget for at least three years. The significant features of the project are four: (1) an extensive program of aptitude testing, the Union college laboratory of psychology having been equipped for testing children as to their individual traits; (2) a statement of definite goals, in the form of character traits; (3) a psychologically developed curriculum; (4) the adoption of the principle of measurement, every item of the project being subjected to careful measurement. The new scientific program is under the leadership of Ernest M. Ligon of Union college; Rev. Kenneth B. Welles, of Westminster church, and Miss Dorothy Fritz, director of religious education. The pastor may be addressed for details of the project.

Child Welfare in Alabama

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Disciples Will Take Peace Poll

James A. Crain, of the department of temperance and social welfare of the Disciples of Christ, announces that first steps have been taken toward polling the Disciples membership on the subject of peace, a project which was approved at the international convention held last autumn in San Antonio.

Poet Masefield Confesses His Faith

John Masefield, England's poet laureate, who recently toured this country, spoke to a mass audience at the University of California, and in his address gave expression to what he called his confession of faith. "The writer of verse," he said, "receives some confirmation of the belief that this vanishing world is but the shadow of a real world which endures forever and which one enters after life. This is my confession of faith, and this is the reason I write poetry."

E. R. Embree Reports on Negro Education

Speaking before the convention of the N.E.A.'s department of superintendence held in St. Louis recently, Edwin R. Embree, president of the Julius Rosenwald fund, which has specialized in education for the Negro, stated that today 80 per cent of the 12 million Negroes in America are literate. During the past 18 years, in specifically Negro institutions, college enrolment has jumped from 2,637 in 1918 to 25,000 last year.

Methodists Plan Union Educational Conference

At the annual meeting of the Methodist Educational association, which was held in New York, plans were outlined to hold an educational conference in St. Louis in October, in which it is hoped to draw closer together the educational interests of the Methodist Episcopal church, the Methodist Episcopal church, south, and the Methodist Protestant church. In the group planning this conference were Frederick C. Eiselen of Chicago, William F. Quillian of Nashville, Frank W. Stephenson of Pittsburgh, William T. Tolley of Meadville, Pa., Daniel L. Marsh of Boston and many other educational leaders of the three Methodist branches. Among the speakers at the New York meetings were J. M. M. Gray, Francis J. McConnell, G. Bromley Oxnam, Horace G. Smith, Dan B. Brummitt and Edwin D. Soper.

Southern Mountain Workers Will Meet in Knoxville

The annual conference of Southern mountain workers was held in Knoxville, Tenn., March 24-26. On the program were Stewart W. McClelland, president of Lincoln Memorial university; Rev. C. G. Chappell of Birmingham; E. L. Bishop, TVA director of health; W. C. Williams, commissioner of public health for Tennessee; W. H. Combs of the University of Tennessee and others.

Presbyterians Plan to Observe Whitman-Spaulding Centennial

Presbyterian churches throughout the country will observe April 26 or May 3 as a special day in recognition of the missionary work of Marcus and Narcissa Whitman and Henry and Elida Spaulding who 100 years ago went from New York state to Oregon to carry on work among the Indians.

Chicago Y.M.C.A. Has Good Year

The program outreach of the Chicago Y.M.C.A., with its 23 branches, indicates an "all-time high" for 1935 after 78 years of continuous service. The number of members—63,306—on Dec. 1 indicates an increase of 3,486 over a year ago. There has been an average attendance of 46,000 of those participating in scheduled program events under leadership. Others using facilities without supervision totaled 114,200. William J. Parker is general secretary of the Chicago organization.

Southern Methodist Women in Mission Jubilee

The golden jubilee of home mission work by Southern Methodist women was observed at the annual meeting of the Woman's missionary council which was held at First Methodist church, Dallas, Tex., March 18-24.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Broadway Hostess

(Wini Shaw, Genevieve Tobin) (1st Nat'l) Mostly about a torch singer's ambition and love affairs. Rather tawdry romance, with crudely impossible social situations, and some highly questionable ethics involved. Poor story of little value even if better acted. Heroine's acting decidedly below par.

For A: Waste of time. For Y: No. For C: No.

Country Doctor, The

(Jean Hersholt, Dionne Quintuplets) (Fox) Imaginative dramatization of Dr. Dafoe's life and work as obscure practitioner raised to fame by keeping quintuplets alive. Some cheap touches, highly emotional moments, and brief glimpses of the babies but mostly a very human, absorbing picture.

For A: Good. For Y: Very good. For C: Doubtful.

Her Master's Voice

(E. E. Horton, Laura Hope Crews)

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(Para) Very light, deft farce-comedy about super-henpecked man who strikes for raise, gets fired, works for troublemaking aunt of his wife, and finally arrives as radio crooner. The fun isn't spoiled by Horton's "singing."

For A: Laughable. For Y: Very good. For C: Good.

Man Hunt

(Ricardo Cortez, Chic Sales) (Warner) Old country sheriff and small-town newspaper youth outwit government men and city reporters in hunt for escaped prisoner, who traps country school teacher into aiding him. Lively action, emphasizing comic side, with plenty of "chase" comedy.

For A: Fair. For Y: Good. For C: Fairly good.

Mimi

(D. Fairbanks, jr., Gertrude Lawrence) (Alliance) Another La Boheme adaptation, made in England, elaborate in settings and details of costume, and with a cast of high acting ability. But some dingy photography, banal dialogue, poor singing and a certain amateurishness defeat it.

For A: Mediocre. For Y. Hardly. For C: No.

These Three

(M. Hopkins, M. Oberon, J. McCrea) (U.A.) Expert production, finely acted by all, with amazing child part by Bonita Granville as evil, spiteful schoolgirl whose slanderous lies bring tragedy to three innocent people—one man and two girls. Credible, poignant drama of real merit.

For A: Very fine of kind. For Y: Good but mature. For C: No.

Woman Trap

(Gertrude Michael, George Murphy) (Para) Mildly interesting story of jewel thieves who hold a senator's daughter and reporter captive in Mexico until outwitted. Threadbare plot, usual tough gang elements, with one rather intriguing character part and surprise denouement as redeeming features.

For A: Passable. For Y: Fair. For C: No.

You May Be Next

(Ann Sothern, Lloyd Nolan) (Columbia) Gangster melodrama, mild of kind. Crooks' racket is blackmailing radio stations by ruining programs with invention of hero, helpless victim of their plot. Their capture accomplished without gun play. Inoffensive but lifeless acting, incredible story.

For A: Mediocre. For Y: Harmless. For C: No.

Best Recent Films for Family:

Fang and Claw	Follow the Fleet
Bohemian Girl	The Milky Way
Modern Times	Rose Marie

Films of Special Interest for Adults:

Tale of Two Cities	Petrified Forest
The Lady Consents	Story of Louis Pasteur
Ah Wilderness	Passing of the Third Floor Back

BOOKS RECEIVED

The Life and Times of King George V, edited by Sir Philip Gibbs. Lippincott, $2.75.

Threescore, The Life of Sarah N. Cleghorn, by herself. Harrison Smith & Robert Haas, $3.00.

Fear Is the Thorn: Poems, by Rachel Field. Macmillan, $1.35.

The Sources of the Second Gospel, by A. T. Cadoux. Macmillan, $2.25.

Revolution Whither Bound? by Hugo Ferdinand Simon. Farrar & Rinehart, $2.50.

The Beacon Song and Service Book for Children and Young People. Beacon Press, $1.00.

The Constitution of the United States, edited with notes by William R. Barnes. Barnes & Noble, 25 cents.

The Negro, the Hope or the Despair of Christianity, by Reverdy C. Ransom. Ruth Hill, $1.50.

God in Action, by Karl Barth. Translated by E. G. Homrighausen and Karl J. Ernest. Round Table Press, $1.75.

Bible Vs. Modernism, by Allison N. Trice and Charles H. Roberson. Rock City Pub. Co., Nashville, $2.00.

Dead Souls, by Nikolai Gogol. Modern Library, 95 cents.

The Origin of Species and The Descent of Man, by Charles Darwin. (In one volume) Modern Library, $1.00.

William Jennings Bryan, by Wayne C. Williams. Putnam, $4.00.

Out of Thirty-five Years: Leaves from the Life Book of a Lutheran Pastor, by Samuel Trexler. Putnam, $2.00.

From Dingle to Derry, by John Richard Moreland. Kaleidograph Press, Dallas, $1.50.

The Garden Encyclopedia, edited by E. L. D. Seymour. Wm. H. Wise Co., $4.00.

Skyward, A Book of Horizons, by Frederick Deland Leete. W. A. Wilde Co., $1.25.

Latin America, by Stephan Duggan. World Peace Foundation, 75 cents.

Peace or War, The American Struggle 1636-1936, by Merle Curti. Norton, $3.00.

Theodore Parker, by Henry Steele Commager. Little, Brown & Co., $3.00.

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By Walter E. Bundy..... ($2.00)

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